



CHRISTIAN EDUCATION

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THE EDUCATION OF FREE MEN

THE PULPIT IN THE PARISH

STUDENT MOVEMENTS

OBJECTIVES FOR A CHRISTIAN TEACHER

THE BALM OF HISTORY

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COMMISSION on HIGHER EDUCATION of the
NATIONAL COUNCIL of the CHURCHES of CHRIST in the U. S. A.

**COMMISSION on HIGHER EDUCATION of the
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in the U. S. A.**

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The Education of Free Men

HOWARD LOWRY

THIS Sunday morning across the country is dedicated to the church colleges. They comprise nearly forty per cent of the institutions of higher learning in America. And probably the best way to start thinking about them is to begin with the blunt truth: they are the only kind of higher education in the land that cares in any central way about what brings this Church of the Air together.

What is, indeed, the community of this radio hour? Mr. Dooley once made a cynical suggestion that all which unites America is a common impulse for the same money. You have a much better community this morning: the bond of men and women who either believe or are willing to examine the Christian concepts of life. The world, according to Christianity, is not an accident. It is the product of high intelligence whose own highest nature is love. God has partnership with free men who know both His justice and His mercy. There was a great event in history, revealing God in His Son. These are the great forms of Christian faith. And, not on its edges, but at its very center, the church college holds them. It goes about its business in the light of them. It is the only part of higher learning in America that does so. Its significance, therefore, was never more than it is right now.

It is easy to see why. Our colleges and universities are all being asked to produce something—something answering to the Western dream of free men in a free society. Not men free by virtue of gadgets and catch-words, but men free with some deep

Dr. Howard Lowry, eminent author, is President of Wooster College, Wooster, Ohio. His address was given on National Church College Day, April 8, 1951, sponsored by the Commission, on Columbia's Church of the Air.

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inner freedom of mind and heart. Such men, we hear and believe, will save the world. And this is the high product asked now of education.

Liberal education is doing its best to respond. Very widely it is honestly trying to give men and women the tools of learning and the ways of thinking that help make them free. It is trying to show them their human heritage and the high freedom of creative work, inspired by excellence in all its forms. It shows them causes and new loyalties that take men out of themselves in the freedom of reflective commitment. These are some of the things liberal education is trying, at least, to do.

Why, then, should it not do more? Why should it rule out religion from such education? Why should it cut short man's top inquiry? Why should it leave him ignorant of one of the three great cultures that made the Western world? May students examine no faith other than that of the secularism whose failure is colossal in our time? We have seen this secularism, this denial of God, raised to a kind of religion of its own. We have seen it split up life and strip it of its highest values. We have seen it shut its eyes to anything besides science and, ironically enough, thus stop being even scientific. We have seen it deny the deepest ground for the very brotherhood of man by rejecting the fatherhood of God. Mr. Toynbee puts it clearly in his latest utterance: men cannot go on being uncertain about Christian beliefs and certain about the political and social consequences of these beliefs—faith in individual freedom and individual souls. 'Perhaps we shall have either to recover a theological basis for our belief in individual liberty or else to abandon our belief in individual liberty.' If we are to escape a pagan society, our higher education must be something more than pagan. Else we get what we deserve.

Our church colleges do extend the human inquiry to its fullest point. Hence they may well turn out to be the best friends of true freedom and of liberal education. They must see to it, of course, that they themselves are centers of true learning, and not plots against the freedom of the mind. Nothing in their Christian commitment spoils their liberty. Believing the world is God's world, a Christian can look without fear at all the evidence of life. He can examine his own belief. He can learn all the good he

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can from other men. He need never sluggishly rest in 'the deep slumber of a decided opinion.' But he can still do—what so much of our higher learning does not do—he can demand the examination be complete, that it include the prime texts, the full record, and the utter implication of what Christianity has to say to men.

The church college needs the understanding of the churches and its friends. Such a college is not just a set of religious services in chapel or church, a body of rules, or even just eight hours of required courses in the Bible and Christian knowledge, valuable as all these can be when well done. But if it were just these it would be what Dr. Frank Caldwell has so well said, 'white icing on a black cake to make it look white.' A church college, as somebody has put it, does not *have* a religious program; it *is* a religious program.' It is a community whose central faith should inform all it does. It is more than a set of random hits at ethics and religion. It is a total view of life. It imposes no religious test for graduation. It welcomes varieties of minds and dispositions, and ought to love the child of doubt as much as the child of faith. But it has ground for hoping this—that the choices made by its students will be made out of live options, of which Christianity is one, and that even the student who does not choose will at least know what does and can happen when Christ really touches a human soul. For this is part of the known data of the world. It deserves to be a part of the education of free men.

It is hardly surprising that our church colleges have survived all that has ever threatened them. They need real friends now, as all private education does. They need—though here I speak only my own views—they need to keep their independence. If they are to show men the highest way to freedom, they must themselves be free. They need men and women who will recognize in practical ways the contribution the church colleges make each year to the church and to the nation. Woodrow Wilson once saw the important place they have in the scheme of things. He named them among 'the lighthouses of civilization.'

They have work to do now as never before. For the Christian faith they serve can show us all the pattern and the deeper meanings of the world we are trying now to defend and improve.

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If we ask young men to defend that world and these meanings, let us not keep them ignorant of the faith that lends sense to the highest aspirations of free men. Let us give them the ethical and spiritual strength they need. And let us not be ignorant ourselves. This Christian faith can keep us from foolish reliance on force alone. Perhaps it can give us power to keep at least two lines going simultaneously—a realism about our defenses and a constant striving to keep alive in the world the lines of good will, a generous spirit by which even our enemy can be persuaded or scuttled, as he chooses. Our history is that of being either terribly tender or terribly tough, and our danger now is our inability to be both firm and open-hearted at once. One of the classic secrets of Christianity is the power it conveys to be both at once.

It can give all of us an even deeper resource. It can at least save us from some flimsy pessimism and sentimental despair—from such remarks as the one we hear now so often: that, if we are settling into some long deep-freeze of civilization, if every man must carry his own Geiger-counter and every home have its re-enforced concrete cellar, then we are little better than air-conditioned cave men. This is precisely the remark a Christian cannot make. He knows better. He knows we possess two things the cave man did not have—the liberal heritage of our human culture and the astounding knowledge of Jesus Christ. These will keep him from the cheap treason of despair. He knows the ultimate in human evil came two thousand years ago, when the creatures tried to destroy the highest revelation of their own Creator. As someone said, men saw a crown of thorns put upon Christ's head and then they saw 'the strong hands of God twist that crown of thorns into a crown of glory.' What happens now, some affair of bombs and germs, will seem very little after that. On all sides one has been hearing. 'What an adjustment modern man must make!' What adjustment? For the Christian that adjustment was made long ago. What he has is a memory—a memory which, if now made real among men, can perhaps save their lives, and most certainly their souls. It is being made real each year in our church colleges, where young men and young women have a chance to learn the full ground of their true freedom under God.

The Pulpit in the Parish

WYNAND WICHERS

IT is a great privilege for a layman like myself to address the graduating class of Western Theological Seminary. I have accepted the invitation with a deep sense of the responsibility involved and a growing conviction of my inadequacy for so important a task. Since I have not had the benefit of a seminary curriculum, no experience in the exacting duties of a modern parish, nor any practice in the fine art of preaching, my remarks will very likely sound amateurish to those who have been so well trained here to go out into so confused and tragic a world with so glorious a Gospel. Of course, in our Protestant churches, the laity and the clergy differ from each other only in respect to their office. To both comes the responsibility of mediating the Gospel of Christ in our generation. And there is some comfort in the thought once expressed by Oliver Wendell Holmes that "an address by a lay preacher might give a parallax of thought and feeling as they appear to an observer from two quite different points of view." With that in mind, I shall not attempt any excursion into theology, but I shall try to give a layman's point of view about the high mission which must always continue to draw men to be heralds and prophets of the Christian message. For all of us believe that it is the function of the church to give to the men of every age a compelling interpretation of the revelation of God through Jesus Christ. Because we have faith in the ultimate victory of the Gospel, there is created in all of us the impulse to witness and to work together to the accomplishment of that end. To communicate the life and spirit of Christ to people in a modern world is no less the concern of the man in the pew than it is of the man in the pulpit. There is a growing vacuum in the hearts of men which can be filled only with the substance of Christian reality and purpose.

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Nothing less than that can be the concern of both layman and preacher.

A very important consideration in the thinking of a young minister is the parish to which he has been called or may be called. I hope that the members of this class have not been over anxious about its size or its location, for all that really matters is that it be somewhere within the plan and purpose of God. John the Baptist found his parish in the narrow valley of the Jordan and in the barren wilderness of Judea. For Jesus, the parish was a small, poor and hard little country called Palestine. For Paul, it was the larger Greek and Roman world. John Knox found a parish in Scotland and John Calvin found it in Switzerland. Some great ministers have found it on the frontier of civilization where the spires of lonely churches rise against the sky. Some have found it in the welter and complexity of metropolitan life where Christian truth grows slowly in an untoward environment. For some, it is in a favored land like ours, rich in religious traditions and culture. For others, it may be on a far away pagan front where men grow weary while waiting for the fruit, as in Arabia. Size and location have their fascination and appeal, but this can never be the measure of success in the Christian ministry.

The Needs of the Parish

We need to be much more concerned with the character of the parish where our work is to be done. No one can be unaware of its character or of the people in it. We know its confusion and frustration; its emptiness and its pride; its glory and its shame; its strength and weakness; its light and darkness; its tragedy and its sin. It is no fool's paradise but a place of bitter and stark realism. Here you may quickly experience the truth of Lowell's phrase that "the course of events is humorously careless of the reputation of its prophets." People will probably not flock to your churches, and your finest thinking and your best preaching will often fall on deaf ears. The fear, anxiety, religious illiteracy and spiritual indolence of the day do not make the parish inviting, except as we recognize that preachers are not ordained to preach to good men or golden ages, but to a society of men who need the preacher even though they do not want him. Such parishes

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are changed only when we live and work in them like servants of God and when we do all we can to release into them the imprisoned splendor of Christ and His wonderful way of life and redemption. In so tragic a parish, no man will ever be a prophet who follows the advice of Marcus Aurelius, that you attempt to escape the hurt of it by "living on a mountain where the cries of humanity will be inaudible, their wounds invisible, and their lives insignificant." This kind of a parish will need the man who can say with the Christian poet,

"For some have more sin than sorrow
And some more grief than pain.
God help me to make whole both body and soul
Before they go again."

In these days, much is being written about the predicament of our modern society, and there are many who have attempted to diagnose the peculiar crises of our time. It may easily be that we are living in a time of major revolution, but no one knows whether it will be any more severe than some other crises in history. It is well to remember that history is always in transition. Crises come because men in other days behaved and acted in certain ways. When you look at history in the large, the feeling grows that today we are merely writing another tragic chapter in the story of man's failure to obey some very basic laws of the universe. There never was a more tragic parish than the one in which Christianity was born. But an infant church was planted in it by men who had been caught by a new faith. This new church breathed the air of the day and moved in a pagan environment, but it steadfastly refused to compromise with it and to conform to its prevailing culture. Men died as martyrs rather than to be caught in the meshes of life as it was. And so the church grew and grew until it had won all of western Europe. There were other times when the validity of the church and the quality of the minister were tested in bitter times. Consider the period of transition from the old Roman Empire to a divisive nationalism. Who can estimate the revolution involved in the change from the extreme humanistic renaissance of the fifteenth century to the Protestant recoil of the sixteenth, or the effect upon society of the change from a feudal and agrarian society to a bourgeois culture and economy? All of which means that the times are always out of joint for the prophet.

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An Answer to "What Shall We Do?"

The specific problems of the parish in our time may be somewhat new, but essentially they remain the same. Three hundred years ago, John Bunyan said of his character, Christian, — "I dreamed and behold I saw a man clothed with rags, standing in a certain place, with his face to his own house, a book in his hand and a great burden on his back. I looked and saw him open the Book and read therein; and as he read he wept and trembled and not being able longer to contain, he broke out with a cry saying, 'What shall I do?' " In the predicament of our time, men carry great burdens on their souls and still cry, "What shall we do?" The preacher has an answer to that perennial question, for being a man of his day he takes the great themes of our faith and uses them with reference to the time in which he lives. Preaching is one of the methods that God uses to reveal the calamity of the time, to bring the world to a sense of need, and to prescribe the remedy. And so even in the modern parish, you can take your place beside the great of all time whose peculiar privilege it is by life and word to minister to great need. If you can do it, the climate of the parish can change and the people in it may still learn to know what Dr. Sockman has called "the security and the exposure of the Christian faith."

It can also be said that there is something about the parish into which you are going which is very auspicious for the Christian minister and his Gospel. I believe it was Dr. F. R. Barry who says somewhere that "truth is often vindicated not least by the ruin which follows on its repudiation." If that is so, then we may be at the dawn of a new era. We certainly have tried everything else but Christian truth. In my brief experience, I have seen the trial and failure of a pragmatic philosophy, an experimental and naturalistic psychology, and a utilitarian ethics. I have seen extreme nationalism overcoming an extreme individualism. The time-space size of the earth has been greatly reduced but we have not yet been able to capture that sense of humanity and fellowship which alone can hold the world together. If truth is vindicated by the ruin which follows upon its repudiation, then out of the moral, social and cultural disintegration of the day, may come a new opportunity

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for the minister and his message. There seems to be a growing awareness that the moral and spiritual vacuum in our society can be removed only by faith in the abiding realities of our Christian tradition. There are many in our day who are trying to escape the failure of their lives by a search for such elemental sureties as hope, faith, prayer and trust in God. Therefore we never come to the point where we can view the work of the parish with any easy optimism. But we can go forward with faith in the mandate which you have to reconcile the world to Himself. We dare to take the pulpit into such a parish only when we are driven by the same divine imperative which caused the apostle Paul to say, "Woe is me if I do not preach the gospel."

More Effective and Convincing Preaching

If such is the parish, what about the Pulpit? Of course, preaching is only one of the ways through which God makes the Church an effective instrument in the world. It is only one of the methods of sharing the Gospel, and at certain times, it has completely overshadowed other important elements in the task. But when people lose their way, they need a guide. This makes preaching so crucial and important. I cannot share the view of some that the pulpit is outmoded and remains as a mere relic in our ecclesiastical life. To still the voice of the pulpit would be to undo the work of the centuries and make it impossible for the preacher to diagnose and interpret his day. But if we do not need less preaching, we need much more effective and convincing preaching. If we do not need more words or longer sermons, we need more irritating ideas, ideas which will set us thinking and which can grow into larger ideals. We do not need learned discourses on the topics of the day, but we do need messages which are born in the depths of the preacher's mind and soul and which are addressed to men as they are and wherever they are. We need to preach what Dr. Nixon in a recent book calls "responsible Christianity." This he defines as a "Christianity which realizes that both present and past have claim upon it and which seeks to deal honestly with those claims. From the past, Christianity derives its sense of mission and its enduring character. From the present, it acquires fresh understanding of human needs which uncover new truth and

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gives new pertinence to old truth." In the April 18 number of the *Christian Century*, Edward Hughes Pruden writes an article on the topic "God Has Not Abdicated." In it he discusses the question, "What Can I Preach in Such a Time as This?" He says, "While it is true that preaching at its best always deals with the great themes of our faith, there are certain interpretations and certain emphases within their framework which are desperately needed in a time of crisis. In his *Yale Lectures on Preaching*, Phillips Brooks said, "There is a strange sound, perhaps, when we think about it, in the very suggestion that the preacher of the Gospel is to be something special with reference to the special time in which he lives.—As long as man is what he is, what God has to say to him by his servants will certainly always be in place." Then he goes on to say, "The man who belongs to the world but not to his time grows abstract and vague, and lays no strong grasp upon men's lives and the present causes of their actions."

But not only must preaching be to the needs of the times. To be effective it must take account of what we might call the mind-set of the time. I believe it was Homrighausen who said that "theology is the mental agitation of the church about its basic verities." This may be true in churches like ours where children are still instructed in doctrine and where preaching still deals with basic theological questions. But actually the masses of American Christians are more theologically illiterate. Brought up without benefit of clergy or religious instruction in church or school, they no longer think in theological terms nor do they use or understand the terminology which is so meaningful to us. And so it is difficult to deal with great issues and profound truths such as God, man, sin and the like. No one wants the preacher to desert any of the essential affirmations of our faith and heritage. They have a validity which cannot be shaken. The problem of the preacher is not to ignore them but to think them through so thoroughly that they can be put into language which will invest them with new flesh and blood and will make them come alive in the mind of the hearer. This is no easy job, but it is a high adventure that will pay dividends. To do it, you will need something of the warmth and spirit of a John Wesley, coupled with the logical skill and organizing ability of a John Calvin. For we have to preach to men as they are and not

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as we wish they were. We have to preach to men in particular circumstances and with varied needs and problems. The principles, precepts and teachings of Jesus must take root in their lives. And there are also all the formative forces of a modern culture which must be met and fought.

The Minister a Man of Quality

All of this means that the minister must be a man of quality. Edwin Lewis was quite right when he said, "A liturgical church may at times be better than its priest, but no evangelical church can in the long run be better than the minister." While there are many elements in a minister's leadership, preaching is his major responsibility. For this task he needs the widest possible culture and experience. His station and dignity demand no less, and his task makes it commanding. A very important element in his leadership will be his scholarship. The preacher deals with truth — God's truth — which like gold in the mine rarely lies on the surface but is found only after exploration and excavation. He deals with facts which in themselves do not change. But the interpretation of these facts changes all the time. The basic things of our faith are abstract and philosophically difficult. Even the Gospel is not simple or easy in spite of what some would have us think. No matter how much it is explored, you can never do more than skim the surface. And it certainly will not be easy to interpret them to people who have had little training and perhaps little interest in things abstract. But if they are to live in people, they must be interpreted.

The life of a scholar and student is not an easy one. Mental activity is an achievement in any field but it is the price you pay for power in the pulpit. The variety of parish duties ought never to be allowed to extinguish the student's lamp. No desire to remain undisturbed should block the road to high thinking. Dr. Jefferson said, "If a man expects to move men by his preaching, he must first do a great deal of thinking and living, and the sooner he does it the better." It would be dangerous therefore to place too great reliance in your diploma and too much confidence in a set of commentaries or sermon outlines. In the language of the street, you can't get away with that for any length of time. John Wesley is

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said to have saturated himself with the finest learning of his day. While on horseback, he read hundreds of books and even nailed a shelf of books against the side of his coach so that he might study and write as he travelled. No river can rise higher than the source, and the outgo on the Sunday can not long exceed the intake during the week. Such devotion to study will not allow any one-sided emphasis in our preaching. We are to preach to all spheres of life and they all need interpretation. Such high thinking will put depth and height and breadth into a sermon as well as length.

Credentials Come From God

Of course, great powers of mind and rare gifts of speech are not enough. They might even be a snare and a danger. Dr. Lynn Hough says, "When the most delicate art ceases to be art because it becomes devotion, when the broadest spirituality becomes a resource applied to the needs of hard pressed men and women, the pulpit achieves a new source of power." Spiritual mediocrity never made a great prophet. The prophets sank their shafts deep into the life and thought of God and thus they became fit interpreters of the revelation of God. "What the parish needs and longs for is a man who knows God first hand and not by proxy." His credentials do not come from Pope or Council; from Synod or from Classis but from God Himself. It has been said that every sermon must have God for father and earth for mother. Given a living faith in the divinity of Christ, in the authority of the Bible and in the necessity of a steady spiritual and intellectual growth, the parish will catch the spirit and new glory will come into our homes and churches. The ancients said, "Would you be wise, live with Socrates: would you be just, live with Aristides." To which we add, would you be spiritual, live with Christ so that you may mediate His way of life to the men of your parish.

These are no easy days for the minister or his Gospel. They are not easy days for the man in the pew. So let me conclude with the words used by the King of England when he spoke from Buckingham Palace to the Nation on Christmas eve of December 1939. "I said to a man who stood at the gate of the years, 'Give me a light that I may tread safely into the unknown,'" and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be better than a light and better than a known way.'"

A More Adequate Religious Emphasis

DARYL E. WILLIAMS

AT Illinois Wesleyan University we think that we have found a more adequate approach to the traditional "Religion-in-Life Week" emphasis. Instead of bringing in a high-powered outside speaker, we have chosen to concentrate our thinking around a particular subject. Instead of condensing our emphasis to one week or less, we have spread it over at least five months of the school year. In other words, we center attention upon a subject for a year instead of upon experts for a few days.

Our experience has been that this makes for more adequate evangelism. We feel that the impact of this program spreads more widely and penetrates more deeply than the traditional "week." The whole matter of a campus religious emphasis stems, presumably, from the church's evangelistic approach. The old "meeting" pattern had some very positive results. Likewise has the religious week had much good come out of it. But the church has felt compelled to tone down and relate the old approach. Why shouldn't the campus do the same, making the religious emphasis something more than a glorified pep session?

Perhaps the whole matter is one of degree—but *significant* degree. The traditional "week" approach is best done when it is not made a spectacular show, but rather grows out of campus need and has continuing repercussions. Yet this is exactly what our new approach does by more deliberate design. And the design is effective not only because a longer period is covered. The centering of emphasis around a subject instead of a person is more significant. A subject lends itself naturally to long-run meaning; a person almost inevitably is exploited for his short-term pulling power to specific and too easily forgotten assemblies. Speakers are chosen for their "name" appeal or for their "humor"; one or the other is a minimum requirement when the emphasis is on the outside visitor. When a subject is emphasized, however, the person

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is secondary and he is enabled to do more than simply "make friends" for religion by proving that he is a "good Joe."

Of course the extended time span is also significant. Many "weeks" try to emphasize a subject, too. But, such a short period tends to defeat a subject and turn the spotlight back to the person. A year's emphasis insures more serious consideration and roots the whole matter into the curriculum with some chance of real growth. This is done best, naturally, in a church-related college such as ours, which starts with religion at the heart of the campus and works from the inside out. Evangelism by subject-matter is more intellectually and hence campus justified. It takes the religious emphasis out of the capsule category. It matches the cure to the cause of intellectual antagonism or lethargy in the college world.

Perhaps part of our success has been due to the subjects which we have picked to emphasize. In the two years that this new program has been under way, we have examined two great value areas—goodness and beauty. Our formal printed programs have looked like this:

A Religion-In-Life Emphasis

1949-1950

ILLINOIS WESLEYAN UNIVERSITY

Bloomington, Illinois

WHAT IS RIGHT?

IN ETHICAL THEORY

November 2— Convocation: "A Moral Inventory"

10—Panel Discssion of Ethics

Campus-wide Use of Paper, "What Is Right"

December 7, 8, 9—"Everyman," a 15th Century Morality Play.

IN PERSONAL PRACTICE

January 11 — Convocation and Discussion: Dr. Evelyn Duval, "Proper Preparation For Marriage."

17 — Poll and Panel, "How Necessary Is Drinking?"

A MORE ADEQUATE RELIGIOUS EMPHASIS

IN PUBLIC PRACTICE

February 12—Forum: Professor Roland Gibson, "Successes and Failures of the British Labor Party."

21—Discussion: Mr. Glen Goble, "Better Business-Labor Relations." Distribution of Pamphlet, "Christianity and Communism."

IN HIGHEST PERFECTION

March 12-26—Faculty Visitation in Houses, "The Ethics of Jesus."

22—Convocation: Professor Joe Sittler, Jr., "The Possibility of Man."

"If we do not thus give the Highest a Hearing, we have not discovered the secret of a worthwhile life."—Harry Emerson Fosdick.

A Religion-In-Life Emphasis

1950-1951

ILLINOIS WESLEYAN UNIVERSITY

Bloomington, Illinois

WHAT IS BEAUTY?

November 5, 12—Purchase Show of New York Paintings

5—Discussion: "Religion and Painting"

29—Convocation: Prof. Tait, "Music and Beauty"; Prof. Kilgore, "A Tentative Definition."

December—Campus-wide Use of Paper, "The Basic Issue Before Us"

January 3—Convocation: Prof. Douglas Steere, "The Beauty of Hope."

7—Address: Prof. Schultz, "Literature as an Expression of Beauty."

11—Student Panel Discussion, "What Is Beauty?"

February 15—Michelangelo Film, "The Titan."

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February 21—Convocation and Discussion. Prof. Paul Eagle, "The American Way in Poetry."

March 5, 19—Faculty Visitation in Houses, "The Values of Life."

14—Convocation: Prof. Pfautsch, "The Beauty of Holiness."

"If I were a father and were sending my boy from home, I should tremble at his departure if I knew that he had no regard for beauty."

—Prof. G. H. Palmer.

Next year we are to ask "What Is Truth?" and the following year "What Is Love?" Thus the four great values which make up the intrinsic worth of life will be considered.

The four great values—goodness, beauty, truth and love—have been chosen for two primary reasons. (1) They are in the middle of great religious tradition. What more direct way is there to a stress upon rich and cosmically significant living than to "think on these things," "treasures of heaven?" (2) They are in the middle of the world turmoil. What more lastingly direct way is there to build a world community than by defining life in terms of value-appropriation which leads men to comradeship with each other?

We must confess that we didn't have the four-year plan in mind when we started our experiment with the "What Is Right?" emphasis. But in the middle of that effort the director of our art school mentioned that he would like to try a similar pattern in his school around the subject of beauty. The thought soon followed that anything interesting ought to be shared by the entire university. And the thought soon followed that we were on the way down the traditional classification of high values. Therefore a fifteen page mimeographed paper, *The Basic Issue Before Us*, was produced as a foundation paper for the four-year program. (This followed naturally a nineteen page mimeographed paper which we had used the year before on "What Is Right?") Hence we rather by chance followed a psychologically sound pattern, i.e., a year of accomplishment furnished an example of what we could

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do, while the importance of what we were doing was profitably considered at the time when we were doing that which came most naturally—appreciating beauty.

The initiative of the director of the art school illustrates that the "we" which has been constantly employed in this article is not simply an editorial one. Our religion-in-life program has been under the direction of our religious activities commission, which is an integral part of our student government. In theory, then, our effort has always been undertaken for the whole campus—just as athletic or social activities are. But in actual practice, too, this has been true. Sorority and fraternity members as well as "independents," faculty as well as students have participated freely. In fact, in the "What Is Beauty?" program we have had twice as many local faculty addresses as presentations by off the campus visitors. The students have registered hearty approval of faculty members taking a vigorous part in the program. They have been surprised at the richness and comprehensiveness of their teachers' views. And they have felt that if a teacher was willing to speak out on an extra-curricular subject, it must be important and therefore worth full consideration.

One could almost say that the effect of our program on the faculty has been as great as that upon the students. This is somewhat contrary to the usual religion-in-life week, where the faculty does little but grumble over an upset class schedule. Also it is vital—for it affects the campus for years to come. Just think what we might do next year with "What Is Truth?"! Of course there is always a percentage of any faculty which is relatively unchanged by any program. But one would hesitate to name specific cases of purely static reaction. For certainly in many ways and places our emphases have appeared. In classes, in conversations, in random remarks, in quiet attitudes, in loud "bull session"—they have been repeatedly discussed. And faculty leadership has been subtly significant throughout. Toward the close of each year, as the programs indicate, many faculty members have been guests in organized houses for exceedingly stimulating sessions. This particular feature has been helped by the distribution of an essay on "The Ethics of Jesus" the first year and a book, *The Values of Life*

by E. J. Urwick, the second year. The results was to encourage advance and good preparation by faculty participants.

The leadership of faculty members did not, to be sure, preclude student initiative. The programs have been very democratic, and under the control of students at all times. Faculty members have not done the students' thinking for them, but have gotten them to think. Our expressly stated objectives, e.g., in the nineteen page foundation paper on "What Is Right?" were: (1) To welcome personal responsibility for conduct. (2) To seek thoughtful and consistent choice in the exercise of that responsibility. (3) To solicit the rational guidance of philosophy and religion toward such positive moral action. Dogmatism and finalism have been discouraged; personal responsibility and appreciation have been ardently solicited. The latter has been done in an atmosphere of intellectual vigor. Issues have been exposed within a positive setting which leads to individual decision and creativity.

A special word might be said about the foundation papers. They have already been mentioned and the programs indicate their campus-wide use early in the year. The one on "What Is Right?" was a positive statement of theory to stimulate study and discussion. It started with a tentative definition, strengthened by analysis of the importance of individual agents combined with moral values. It then gave some tests of enrichment of personality. The concluding sections were labeled "right action is creative action" and "creative action should be religious action." This first paper did not deal with what is wrong," as the second paper "The Basic Issue Before Us" in a sense did on a world scale. This second paper indicated that people are at war with each other because the wrong values are pursued as ultimate goals. The positive note of personal and creative responsibility was retained, however, especially in other aspects of the beauty program. (A "What Is Beauty?" paper was omitted, perhaps wisely!) Subsequent papers on "What Is Truth?" and "What Is Love?" are being prepared with the attractiveness of the positive approach in mind. Our experience has been that these papers give us a solid beginning to the programs, and enable us to maintain perspective. Repeated references have been made back to them.

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Outside speakers (such as Evelyn Duvall, Ronald Gibson, Joe Sittler, Jr., Douglas Steere, Paul Engle) and stimulants (such as the "Christianity and Communism" pamphlet, the New York paintings, "The Titan" movie) have of course helped mightily. Without them our programs might have bogged down. Certainly they would have had less stature. But we feel that we have been able to get more out of these people and things in the way we have proceeded—with no more or actually less cost in actual money expenditure.

Naturally, large expenditure of time and effort is required by campus leaders—much more so than in the usual week emphasis. It is the difference, almost, between having a thing done for you and doing it yourself. Our approach encourages and demands long-range planning and thought. We find ourselves already looking ahead two or three years at even such minute details as bulletin board material.

This brings up the subject of supplementary activities during the year. Our printed programs may look a little sketchy. If so, that is because they only indicate the highlights of our plan for each year as we conceived it early in the school season. In proportion as we actually invested time and effort in making the first conception work, we have been rewarded by countless unpredictable but very helpful events. The highlighting of a morality play helped point up similar themes in other plays, related beauty and morality, brought up the issue of the didactic in art. Our consideration of "The Beauty of Holiness" has led to a booking of the film, "One God—the ways we worship Him." Faculty speeches on beauty led to a vigorous protest by members of the natural science division of the school, with a subsequent series of discussions which were extremely enlightening. A faculty member's reference to the book, "The Values of Life," brought a student in to get a copy of the book and pursue a discussion around it. Our bulletin board illustrates best perhaps. In the middle of the first year someone suddenly suggested the need to post material. This suggestion eventually led to the production of a brand new board, placed in the best lighted and most strategic spot (next to the drinking fountain) in the administration building. We kept this

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board very neat and changed its material frequently. The response to it was amazing. It was a refreshing contrast to the usual "announcements" material. We kept it exclusively for our emphasis use, although we frequently had to remove important notices that others had put there because of the board's popularity. When students began to remove some of our particularly "juicy" items we knew that we were meeting a real need—at least we knew that there was a real need to meet! (We wrote an article for the school paper assuring them that it was "right" to help themselves.

These and many other additive items prove the snow-balling effect possible when the emphasis covers a time span of several months. The whole religious purpose of a church-related school can thus be fortified and enhanced to a degree not possible in the few days of a set and somewhat disrupting week's emphasis.

But, someone will say, at least in a few days an *emphasis* can be made. How is that established in the longer program? How do you maintain continuity? This is a fair question, and one which has bothered us, too. We think, however, that we have it reasonably well answered.

For one thing, we were solving the program of continuity in part as we went along. Our constant revision and additions were a part of this solution. So were things like our bulletin board and steady stream of little articles in the school newspaper. The printing of each program on a *blotter* for wide distribution in January of each year was another very effective way of providing perspective just when it was most needed. Then there were of course linking discussions going on in and out of classrooms continuously. "Continuity" is a *problem* in at least two ways. Our problem was how to hold the program together—it was not so spectacular as the old approach and more piece-meal. But the problem of the old approach is how to keep religion from being considered a piece of a piece-meal, a kind of whipped cream dessert without real nutritive value. By the very nature of our problem and our attempts to solve it, we have largely eliminated the other problem—of relating the emphasis to the whole intellectual venture of the year. We have plenty of time to chew up, revise, think about and refer back to each day's and year's growth. In

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other words, we didn't just forget about it, as something which happened "way back there" in the fall when "somebody or other" talked to us about religion.

The consequence, we hope, has been a sinking in life of these haunting questions and their partial answers. The "spiritual life" has become a meaningful term for us. If anyone thinks that this approach has rendered us smug about the spiritual life, defining it by compressing it into neat little compartments and divorcing it from a dynamic and creative God, they ought to have heard us argue about whether art had anything to do with beauty or religion!

The most obvious shortcomings of the year's approach around a specific subject are these: It demands that leadership for the pattern come almost entirely from on the campus. The outside speakers must fit that pattern and cooperate in a thing much bigger than themselves. Not every speaker will do this well. Again, because it is not so concentrated as the old approach, it demands a unifying subject, simple yet penetrating. Last, where do we go in the future, after our four-year plan is completed? So far we haven't worried about this, but maybe we should. We can relax, of course, by returning to the old approach. But might "What Is God?" or "What Is Man?" hover before us?

We are obviously confident that for these years, at least, we are doing something significant. We think that we are avoiding the kind of evangelism which leads to indoctrination, self-righteousness and blindness. We hope that we are letting the so-called "religious" student do something for the campus and at the same time encouraging the campus to do something for him. We dream that we are meeting in some small fashion the crisis in the world by meeting the materialistic, naturalistic crisis in the university. It is just possible that we can go on to revitalize our whole educational pattern in our school.

Are we on the right track? What similar experiences have other schools had? How can we mutually improve the impact of high religion to eager but fumbling college students? We are anxiously receptive to the experience and advice of others.

Student Movements

E. FAY CAMPBELL

THE *Interseminary Movement* is one of the oldest student Christian movements in the world. Dr. John R. Mott kept the Interseminary Movement, the YWCA, YMCA and the Student Volunteer Movement in one close fellowship through his own personal leadership. For many years the conferences of the Interseminary Movement were held in connection with the Student Volunteer conventions and the conferences of the YMCA — YWCA. More recently it has become a rather independent body, with its offices attached to the Federal Council. The program has consisted of a national conference from time to time, and many regional conferences which have been promoted under the leadership of regional secretaries. These regional secretaries have been students in the seminaries, and have therefore done their work at a very low cost to the Movement. For a great many years there has been one national secretary.

The budget of the Interseminary Movement in 1950 was \$12,020. The Interseminary Movement has many financial problems at the moment, although I am very happy to report that the books were closed at the end of the fiscal year without a deficit. New funds must be secured if this program is to be carried forward. The Interseminary Movement is at present a movement of students under the national leadership of a secretary. The committee in charge is composed of some of the ablest leaders in the country, but the seminaries as educational institutions are not related to the movement. This is a question which should be more thoroughly studied by those in charge. The Interseminary Movement is provided for in the by-laws of the Commission on Christian higher Education, and has a secretary in charge of the program, the Rev. Arch Tolbert.

Dr. Campbell is Executive Director of the Commission.

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II

The Commission on the Ministry: This Commission has come into the field very recently. A special gift was provided by one of the Foundations to enable the Federal Council to put on a secretary to challenge returning G.I's with the claims of the gospel ministry. Dr. John Oliver Nelson, at the time on the staff of the Presbyterian U.S.A. Board of Christian Education, took charge of the program and did an amazing job for five years in bringing the claims of the ministry before the college and university world. Last year Dr. Nelson resigned the position, to take a post on the faculty of the Yale Divinity School, and a new director has not been secured. The budget of the Commission for 1950 was \$10,710. The books were closed at the end of the year without a deficit. However, we have the problem before us now as to what should be the future of the Commission, and how support can be secured for it. The present plan is to include the Commission on the Ministry in the Joint Department on Christian Vocation, where the recruiting for the ministry will be closely related to the work of the Student Volunteer Movement and its work of recruiting for Christian missions. This leads to the third major movement among students,—

III

The Student Volunteer Movement. Negotiations are now being carried forward with the Student Volunteer Movement for Christian Missions to have it a part of the Joint Department on Christian Vocation. If these negotiations can be successfully worked out, it will be the greatest possible guarantee that we shall have an effective recruiting program among college students. Since 1886 the Student Volunteer Movement has carried forward its great program in the field of missionary education and recruitment. It is impossible to give accurate statistics, but certainly well over 15,000 men and women have volunteered for missionary service and actually been placed by mission boards, under the impetus of the Student Volunteer Movement. In addition, many thousands of students have become intelligent and prayerful friends of Missions. It was through the Student Volunteer Movement that the Layman's Missionary Movement was started, as well as many other significant missionary enterprises.

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During the first 35 years of its existence, the Movement was integrated in the program of the YMCA, the YWCA and the Inter-seminary Movement. About 1920 the Student Volunteer Movement was reorganized to become a much more inclusive movement. For 30 years now it has been closely related to the Foreign Missions Conference and the Home Missions Council. The Board of Directors, while an independent body, has always been composed largely of leaders in the Home and Foreign Missionary enterprise of our Protestant churches, as well as representatives of the YMCA, YWCA, and the student work secretaries of the Boards of Christian Education. There are about a dozen able and devoted laymen and women who give of their time and energy to the overall policy of the Movement. Several of these lay members of the committee contribute large sums of money to its program. The present staff of the Movement consists of General Secretary, Administrative Secretary, two educational secretaries, as well as a large number of missionaries who are lent to the Movement by the Mission Boards to travel in the colleges. The budget for the last fiscal year closing September 30, 1950 was \$48,000. Most of this money was secured in individual gifts, although many of the Boards of Missions and a few of the Boards of Christian Education contribute in rather sizable sums.

The program consists of a quadrennial convention in every student generation (the next one will be held at the Christmas-time of 1951,) campus groups, week-end retreats, publications, and other approach to the campus. The Student Volunteer Movement is connected with the United Student Christian Council, and is considered to be the missionary education arm of that body.

The Joint Department on Christian Vocation, in my judgment, should include the Commission on the Ministry, the Student Volunteer Movement, and other recruiting activities. It is highly important that all of the recruiting program of the Church should be based on a sound foundation of Christian evangelism and commitment. Such a department must lay the claims of teaching, diplomatic service, the labor movement, and business before the students, as well as the church vocations for which we have historically accepted our responsibility. In other words, the Joint

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Department on Christian Vocation should become the focal point where the Protestant church develops its leadership, both lay and professional, for the next generation. But here again we must continue to relate this Joint Department to the undergirding movement, without which such a recruiting program could not possibly succeed. I refer to the United Student Christian Council.

IV

United Student Christian Council: It is my understanding that the Commission on Higher Education is charged with the responsibility of seeing to it that we have a vital evangelical student Christian movement in this country. I shall not here repeat the story of the attempts that have been made at cooperation in the student field. The important point to make now is that the U.S.C.C. gives every indication of being a great success. The old University Commission which was composed of the men and women in the Boards of Christian Education who were responsible for the student Christian work, has become the core of the USCC. The YMCA, YWCA, the Student Volunteer Movement, are all satisfied with the way this program is developing. For the first time in 25 years, our Protestant forces are going ahead together and harmoniously in student Christian work. This is an evangelical movement, loyal to the church.

In passing, I should like to pay a special tribute to three men for the creative work they have done in making possible the present situation. I refer to Dr. J. Maxwell Adams, the first Chairman of the U.S.C.C. and now the Chaplain of Macalester College; Dr. Heil Bollinger, the present Chairman of the U.S.C.C. who has been responsible for very significant progress in the last few months, and Mr. John Deschner, the Executive Secretary, who has proven his ability to carry both students and staff with him in this great cooperative adventure. The present staff consists of the Executive Secretary, Mr. Deschner, and a study secretary for whom the money has been secured and who will be engaged shortly. The budget for 1950 was \$25,000. The funds for this program have been provided by an assessment on the Boards of Christian Education, the YMCA, YWCA, and Student Volunteer Movement. In addition, the National Protestant Council (now merged in the Com-

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mission on Higher Education) has contributed from time to time to make up a deficit.

The program consists of important standing committees which plan for cooperative work on the national, regional and local level.

The following churches and agencies are members of the U.S.C.C. and are members of the Department of Campus Christian Life of the Commission on Higher Education:

| | |
|----------------------------|-----------------------------|
| Congregational Christian | Evangelical & Reformed |
| Lutheran Church | American Baptist Church |
| Presbyterian Church U.S. | Methodist Church |
| Interseminary Movement | Disciples of Christ |
| Y.M.C.A. | Presbyterian Church U.S.A. |
| Y.W.C.A. | Protestant Episcopal Church |
| Student Volunteer Movement | |

The U.S.C.C. should be expanded. Every Board of Christian Education related to this Commission should have a part in its policy-making. There are students from every one of our churches in our colleges, and active in some phase of the program of USCC. Some device must be found whereby this entire Commission can feel its sense of partnership in this most significant program. If there is any one thing we should have learned from the last 50 years, it is that a vital voluntary student Christian movement is necessary if we are to produce the type of leadership we need. In my judgment, the Commission on Higher Education must find the right way to give the USCC all the freedom a student Christian movement must have in order to develop student initiative. So far as I know, ever person related to our Boards sees the importance of this. In the drawing up of our by-laws, we must make clear our willingness to give the students and their leaders the freedom they must have. I am happy to report that the Negotiating Committee appointed by the Commission and the USCC are working together in the most friendly possible way to find the answer to this question. I assure you that the officers of the Commission and of the USCC are equally determined to find the right answers. Students

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from the USCC Board were at our Cleveland meeting, and are in constant discussions with us about this program.

In conclusion then, let me say just this: the officers of our Commission on Higher Education are now working out with these various student Christian movements the best answers that can be found as to the proper relationship between the student Christian movements and the Commission. We must find ways by which students can participate in every phase of the National Council, as they will be of great value in every division and every phase of the work.

We must find the proper ways to give adequate financial support to the student Christian movement. This is nothing like as expensive a job as the operation of Christian colleges and seminaries, but it is a work which must depend upon the parent bodies for a considerable share of its budget. It will not cost any one Board of Christian Education very much money to enable us to have an adequate, vital student Christian movement that will reach into every one of the 1800 colleges and universities in this country. Without it, the church will limp along with inadequate leadership during the years ahead. I believe this Commission has the duty to see to it that our student Christian leadership is given the backing it deserves.

RECORD NUMBER OF DEGREES GRANTED IN U. S. IN 1950

An all-time record number of 498,586 men and women received college degrees last year, according to a report issued recently by the United States Office of Education. This is 18 per cent above the number granted in 1948-49 and more than double the pre-war high of 216,000.

Of the degrees granted in 1949-50, 43,734 were on the bachelor's level, 58,219 on the master's and 6,333 on the doctorate. Three-quarters of the students receiving the bachelor's degree were men. This is a reflection of the disproportionate number of male students entering college immediately after the war. Normally, male students comprise about 58 per cent of the graduates.

New York Times

Objectives for A Christian Teacher

EARLE E. CAIRNS

Much attention has been given to the study of teaching objectives during recent years. Some educators have even made the subject ridiculous by isolating dozens of objectives for a particular course. Between the extremes of no attention to objectives and the development of irrelevant objectives there is the view which gives attention to general objectives which are common to most fields of learning. Such is the purpose of this article.

The teacher must give attention, in the first place, to the *information or facts* which are an essential to proficiency by the student in any field. Since all facts are not significant there must be a decision as to which facts are important.

Some hold that all the facts in a given course are important and must be mastered by the student. In such a case the facts are merely unrelated bits of knowledge which are often irrelevant to the main objectives of the course and which demand on the part of the student only a good memory. The course consequently becomes a memory contest amongst the students. Study of facts apart from relationships leads to preoccupation with details at the expense of the larger causal framework which makes facts meaningful. Memorizing of a teacher's notes or the text can be no substitute for understanding and interpretation.

A second approach, often unconsciously held by the teacher, emphasizes the mastery of facts selected by the teacher to put across a particular view or interpretation with the result that all that the student learns is seen within the framework of a particular interpretation which ignores other facts at variance with this view. A professor under whom the writer once studied selected only those facts which upheld his view of economic determinism. If any person in a class of graduate students dared to express the idea that there were other respectable approaches to the data and other facts which he was ignoring, one could soon see that intellectual freedom in his class was something for the teacher alone.

Dr. Cairns is Chairman of the Department of History at Wheaton College, Wheaton, Ill.

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Such an approach merely makes parrots of the students and stifles their ability to think.

The teacher should exclude either irrelevant facts or facts selected to buttress a special interpretation in favor of the significant and relevant facts of the subject. These facts should be presented objectively so that varying views are given consideration after which the teacher should present his own viewpoint on the issue along with the reasons why he holds to that viewpoint. In any course there is a core of factual data, knowledge of which is essential if the student is to have any proficiency whatever in that field. This may include knowledge of a particular vocabulary, persons, places, events, dates, trends, techniques or skills and bibliography. A syllabus with a listing of such important facts saves much time on the part of both the teacher and the student. In presenting this information or factual data the teacher should always have the integrity to distinguish between his own opinions or judgments and the actual facts.

Having decided on what facts are important, and they are often fewer than experts in a field fondly believe to be necessary, the teacher must give attention to the second objective of any course, *intelligibility*. The facts must be given *form*. The student in the social sciences seeks to understand the present by studying how it came to be through an analysis of the past. If the student is to achieve more than a mere exercise of his memory there must be a plan or pattern in the course which gives it form and makes it intelligible to the student so that the teacher's aim is readily comprehensible. Tests in large classes have convinced the writer that the average student has a good memory. This is evidenced by fine work on questions that involve recognition or recall, but questions involving understanding often cause the majority difficulty. They can memorize facts, but if the facts are presented in another pattern or demand application the student is at a loss till he becomes accustomed by training to think rather than merely to remember. This demands real scholarship from the teacher. He must sufficiently read around the course so that it becomes comprehensible to him. Too often we try to explain something we do not properly understand ourselves. Methods for clarifying data and

giving comprehension and understanding must be developed and used. Charts, outlines, graphs, and films or film rolls may help. A recent lecture on Gothic architecture illustrated by slides gave the students a better understanding of the elements and meaning of the Gothic cathedral than many hours of lecturing could have done. It is in this area of intelligibility or form that there is room from year to year for that flexibility of technique which keeps the teacher from becoming stale. Students under such teachers will learn to think in ideas rather than in mere words or phrases.

The objective of *interpretation* is important in any course. This involves the matter of *faith* and the meaning of what one is studying. Students must develop discernment as well as knowledge and understanding of that knowledge. This seems strange to say in a day of so-called scientific objectivity and neutrality in the presentation of data, but we are beginning to realize that all teachers present data in the light of some faith, be it naturalistic, humanistic, or theistic. Even the scientist is not without faith in the uniformity and intelligibility of nature and the continuity of his own consciousness. He interprets his data either in a naturalistic or humanistic framework if he is not a Christian. The teacher must face the problem of what his basic philosophy is. He may be impartial in the presentation of facts, but he is never neutral in his *interpretation of the facts*.

However, one should not confuse mere moralizing of facts with an underlying interpretation which permeates the whole course. A history teacher may point out the power of evangelical Christianity at the Congress of Vienna in forcing an international condemnation of slavery, and he may moralize on the political power of an aroused and active Christian citizenry, but this should not be considered as the interpretation of data from the viewpoint of a Christian approach.

There are three basic underlying philosophies, and every teacher either consciously or unconsciously follows one of them. Many have a naturalistic philosophy permeating their courses. They consider man as a part of nature and nature's evolutionary processes. Such people are often unconscious of the limitations and disadvantages of the scientific method. John Dewey and his fol-

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lowers seem to have an implicit naturalistic philosophy underlying their work. Others who follow the lead of the Greek, the Renaissance, and the eighteenth century thinkers, interpret their work in terms of humanism. They conceive the world under rational rather than empirical forms. Their view is man-centered rather than nature-centered. President Hutchins is recognized as the present leader of such teachers. The teacher who is also a Christian will recognize that one always has an underlying philosophy, and will seek to develop a biblical theism which shall undergird every course and be the basis for interpretation. Such a teacher will use the scientific method with a recognition of its limitations as well as its values, and will also emphasize the humanistic, philosophical, literary, and historical studies in which man is seen to have value because he has a spirit as well as a mind given to him by a sovereign creative God, who has created him and to whom he is responsible. Students taught by one who frankly recognizes his philosophic framework will develop honesty and impartiality in studying data, and will be able to recognize value-judgments underlying apparently objective and scientific works. Causation will be seen to include primary spiritual as well as secondary natural factors. The student's development of a life-outlook from a Christian viewpoint will at least start in college, although its complete development will be a continuing temporal process to be completed only in eternity in the presence of God. Let us honestly face the implication of the truth that every one has an underlying philosophy which is his frame of reference, and then in the light of that view seek impartially to present positive and negative facts in such a way that the student understands them and can integrate them with a view which is consonant with biblical theism. Such an interpretation will mean that both the teacher and student must have acquaintance with the Hebrew-Christian strand of our culture revealed in the Bible as well as the Greco-Roman heritage of the classics and the modern scientific approach.

The fourth and last objective in any course should be *inspiration*. This involves the development of the *functions* of a course. Educators must honestly admit that they seek to modify both the creed and conduct of the individual. The rationalistic or naturalistic

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thinker seeks to develop patterns of thought and conduct similar to his own. Christian teachers also must determine what the functions of their particular course are to be. This will demand an enthusiasm both for the field one is teaching and for the student as an individual who is a personality of infinite value.

Any teacher either explicitly or implicitly believes that the developments of attitudes is one function of teaching. Such attitudes may be scientific objectivity and honesty, to be achieved mainly in scientific courses, tolerance, sympathy for the less fortunate and a passion for social justice in courses in literature, social science, and history, and integrity in one's relationships with both God and man in philosophic and biblical courses.

Application of learning to daily life is surely another function which should impart an inspirational quality to life. Skills in logical scientific and historical methodology should help the student to develop clarity of thinking in all phases of life and free him from a merely emotional approach to problems. Study of the activities of a Luther, a Wilberforce, a Faraday, a Gladstone, or a Wilson should bring to the mind of the student applications in the realm of Christian citizenship.

It is the responsibility of the teacher to present relevant facts so that the student understands their relationships in the light of biblical theism and is inspired to apply them to his daily life during his college career and in his life vocation.

AMBASSADORS WITHOUT PORTFOLIO

Twenty-five foreign students from the University of Illinois spent their recent mid-semester vacations as guests in the homes of First Presbyterian Church members in Springfield, Illinois. They dined in the home of Abraham Lincoln and in the homes of church members throughout the city, were feted by church organizations, attended a reception held by Governor Adlai E. Stevenson in the Executive Mansion, and toured historical sites and industrial plants. Wrote one student—Tet Chong Pang—to his hosts, "You and all concerned provided us such wonderful opportunity to learn of the American ways of life, thoughts, and nature, that we came back with quite a different mind. . . . Nothing could repay a thousandth of what I received. . . ."

The Church and Education of Tomorrow's World

EDWIN R. HARTZ

The estrangement or the lack of creative integration that exists between academic education and organized religion is apparent to all. Even though the social relations between clergymen and teachers are most cordial and friendly, the chasms between the systems of higher education and religious thought are wide and deep.

Most of us are familiar with the historical streams of thought that helped to produce this unique rift in American history. They are related, for the most part, to our historical traditions concerning the freedom of religion and the separation of church and state. Having experienced the intolerable tyranny and bitter dissatisfaction of a government in which church and state were one, they determined that there should be a strict separation between the two in the *United States* of America. Their determination was expressed, decisively and unequivocally, in the FIRST Amendment to the Constitution which reads:

Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof.

With reference to the state schools, our founding fathers believe that the democratic purposes of our Constitution would be served best by empowering the state with the right to supervise education. In general, all state constitutions prohibit the teaching of sectarianism in tax supported schools although but few put complete restrictions on religious instruction. In fact, several of the state constitutions reflect the spirit of the Northwest Ordinance which encouraged the development of religion in these specific words:

Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.

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It is significant that the subject matter of most text books in the early days of American education was of a character which might be termed religious, or at least of a moral and ethical nature. The pioneering fathers and mothers seemed to feel that in the process of learning to read and write and figure their children should also learn the moral, ethical, and religious truths of life. From an advertisement that appeared as recently as two hundred years ago in the *New York Gazette* it would seem as if this learning was expected to continue throughout the child's career. For example, when Columbia University began as King's College on June 3, 1752, the advertisement said:

The chief thing that is aimed at in this college is to teach and engage the students to know God in Jesus Church, and to love and serve him in all sobriety, godliness, and righteousness of life with a perfect heart and willing mind.

While our forefathers discouraged and opposed a sectarian use of the public school, they encouraged and supported the organization of religious schools and church related colleges by the various denominational and religious groups which, today, we are told number some three hundred or more kinds of Protestants, three varieties of Catholic (Roman, Orthodox and Anglican), and at least three divisions of Judaism.

The courageous and self-sacrificing way in which many of these groups both Protestant and Catholic have disciplined themselves to a system of double taxation and material disadvantage in order to provide their children with religious nurture is a dramatic and fascinating testimony of faith in education and religion.

In its initial beginnings, higher education was almost exclusively organized by religious groups or wealthy individuals who endowed universities supervised by religious leadership. In fact, from the beginning of Harvard College in 1636, — founded "lest New England be cursed with an illiterate ministry", until the turn of the present century, the churches have been the parents and sponsors of the majority of educational institutions distributed in every nook and corner of America. In every respect religion was the keystone in the arch of every great university. The important

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role which it played in the education of our forefathers mirrored accurately the place which they gave religious faith in their own lives.

Despite the contributions which the Church supported schools have made to the educational and spiritual leadership of our nation, there has been an increasing trend toward state supervision of education on the college and university level. In fact, the mercurial growth of the schools supported by public funds during the past fifty years represents one of the most phenomenal changes in higher education occurring in any generation. This year the supported schools and municipally operated institutions enroll the majority of college and university students. With the exception of the Episcopalian and Catholic parochial schools, the control of secondary education has passed almost completely from the Church into the hands of the state.

No one can predict the role which our state supported schools will play in the religious nurture of youth tomorrow but up to this hour, the American zeal for the separation of Church and state in public education has generally opposed any definite inclusion of religious teaching however free from denominational bias. At the same time the traditional love of democracy, individualism, and fair play have led to an ideal of academic freedom which permits a professor, if he so desires, to express views, secularistic, agnostic, or even atheistic. Whereas, religion was once the keystone of the educational arch, it has now become as Dr. Henry P. Van Dusen recently said: "One brick among many, and a brick for which no very logical, or satisfactory place within the main structure can be discovered."

This glance at our past history enables us to understand how the scientific mood, the decrease in denominational schools, increasing governmental control, mobility, and other current forces have merged with the thought streams of the past to create a chasm that separated not only religion from public education but also young people from religious nurture.

This review of our past explains why we have come to an age in America when many of our school teachers, college instructors and university professors have never had the advantage of uni-

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versity courses in religion. This is true also of many of the authors who have written the textbooks and materials for this generation of youth. For this reason many of the students are exposed to the language and philosophy of a secularistic, scientific, materialistic curricula — in an educational process designed to prepare them for an examination in order that they may get a good job and become *better off*, rather than *better*, as our forefathers would have expressed it. Over-developed on the side of securing the materialistic things with which to *live*, modern education has been conspicuously deficient in providing aspirations and goals for which to *live*.

In modern trends our most serious mistake has not been that of removing ethical and religious subject matter from our textbooks — as serious as this may someday prove to be. Rather our gravest mistake has been that of creating an atmosphere and attitude which suggests to the youth in our public schools that religion is after all, not very important — at least not important enough to include in the course of study. For young students who have seen religion completely ignored in the home, as well as in the social and civic groups of the community, — and this includes about 50 percent of American youth, who are unreached by any form of religious nurture, religion for all practical purposes simply doesn't seem to count for much.

With the exception of the million and half pupils enrolled in the week day schools and a proportionate number in parochial schools, the religious training experience which the more fortunate half are receiving has been confined largely to a Sunday school compartment where the time devoted to study has been brief, the attendance woefully low and the teachers poorly trained.

As a result of the lag in educating our youth in religion, many of our finest college young men and women are turning to sources other than the church for an explanation of their own existence. Many of the GI's who have gone through the demoralizing effect of World War II have returned to university campuses with cynicism, sophistication, and searching to find an answer to the meaning and purpose of life. Yet such fundamental human questions regarding the origin, nature and destiny of man, the world in which we live,

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and the nature and purpose of God have often gone unanswered not because those questions are unimportant but because the mechanics of the student's course of study made other subjects of *required* importance in his graduation. Even for the graduates student the mechanics of securing a degree make all subjects seem to be of equal importance — and because religion is not included on this level — it would seem not to be very important in an academic career.

Is it any surprise that the more seriously disturbed students who have come to university professors for counsel have been those whose disturbance in childhood and early youth were never settled or those who were confused and baffled over what seemed to be a serious conflict between their childhood conception of God and unrelated scraps of information picked up at random from different sources in their college experience.

Again, the tragic aspect of some of these cases lies in the fact that these young people have been deprived not only of a good religious inheritance in the home but also of a congenial, friendly relation with a pastor to whom they could turn for sympathetic counsel or an active membership in a church which would give them vision, perspective and a rich, common background of meaningful experiences with other students.

Lacking an intelligent and unifying religious experience to supply their lives with a valid and satisfying meaning, is it any surprise to discover that such young persons find it difficult to answer the fundamental questions concerning their existence. Or is it any wonder that many of them seem to lack the inner controls of life which spring from the depths of an enriched personality to direct the outward environmental circumstances of their existence.

With this review as a background let us proceed to consider some of the implications and demands which the needs of the age put upon the church and the education of tomorrow's world.

Shortly after the perfection of the atomic bomb, General Douglas MacArthur expressed an opinion that humanity was doomed unless *religion could permeate the life of humanity in such a way*

as to make the use of the atomic bomb unlikely. Paradoxically, as Justice Robert Jackson pointed out, modern society needs to fear only the educated man. The primitive, uneducated and illiterate peoples of the earth constitute no threat or menace to mankind. The most serious crimes against civilization can be committed only by educated and technically competent peoples who use inventions and genius for the promulgation of ideologies that set nation against nation and man against his fellow-man.

If this be true, and all history proves it to be, what grave implications and demands are put upon the shoulders of the educator, both secular and spiritual, who, by the very nature of their professional leadership, influence the ideologies, goals, and destiny of tomorrow's world. The plain truth is that our civilization will go the way of Nineveh and Tyre—our children will be forced to dwell in deep caves and live off the roots of the earth unless the schools and churches turn out men who are skilled in the basic art of living and working with others on the basis of justice, understanding, and cooperation for the good of all.

General MacArthur's statement, — which up to now has not been fully grasped, suggests *one of the inescapable claims which the present situation puts upon the educational program of the church and schools of tomorrow*. If religion is to permeate the life of humanity in such a way as to make the use of the Atomic bomb unlikely, it is imperative that *the churches and schools work out an integration of knowledge with the broad outline of an intelligent faith and religious philosophy imbedded in its heart*.

In the spirit of the Northwest Ordinance many educational and religious leaders are exploring the more creative ways by which an intelligent and inspiring faith with its accompanying discipline can be inculcated into the lives of youth without doing violence to the sacred principles of freedom in religion and separation of church and state.

Already the religious education movement has demonstrated that leaders and scholars from many fields are able to work together in the teaching of such subjects as the history and psychology of religion, the psychology of character formation, the processes involved in teaching and learning, Biblical and archaeo-

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logical research, and in other related fields of general education and personality growth. In the week days schools, also many communities have demonstrated how churches and schools can work out a system of religious education in an unafraid, cooperative, democratic way.

It would seem as if ministers and educators as well as psychiatrists, psychologists, mental hygienist, social workers, and other youth leaders, who agree that the basic principle of both religion and democracy is respect for the individual and the integrity of his personality, could find a way to create a system of knowledge which would incorporate an intelligent faith for the growing individual from kindergarten through university.

The creation of such a plan is long overdue. We need to recognize that our forefathers never intended to delete an intelligent religious faith from education by prohibiting a sectarian group from exploiting our public schools. George Washington probably reflected their attitude best, when he said:

Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of RELIGIOUS PRINCIPLE.

Throughout our discussion we have referred to the need for an intelligent faith. George Washington used the term "religious principle". President Harry S. Truman described it as "human brotherhood," and General MacArthur plainly called it "religion." MacArthur's term is more descriptive and meaningful in Judeo-Christian tradition if by *religion* we mean *RELIGION* and not a blind acceptance of certain dogmatic systems of interpretation of a few scriptures at the expense of all the books in the Bible. No *religion* is much more than pious muttering of sectarian prayers, or the reciting of a creed, however ancient or new; more than attendance at Sunday School and church services. The religion for tomorrow's world, if it is to *permeate the life of humanity*, to inspire men to do justly, and to love mercy and to walk humbly with our God, must transcend narrow, bigoted, sectarian creeds. It must create a bridge between man and the source of his life.

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As Dean Coyle Moore has so often said to his students, "Religion is man's never ceasing, never-ending attempts to gain spiritual security and find human joy amid the perplexities of his life." For this reason religion changes slowly, preserving the wisdom of the ages and helping its adherents to make a careful distinction between the transitory and changing as over against the eternal and abiding.

The kind of religion that will permeate the life of humanity and challenge the students of all generations is a religion that will make life appear as a purposeful, magnificent adventure in which the individual will give himself body, mind and spirit to something greater than himself, and in so doing, find his highest satisfaction. It will rall upon the youth to play their part in working out a divine purpose which gives each individual a sense of dignity and worth and works for the happiness and good of all mankind.

Already this idea of religion is being proclaimed by competent and courageous men in synagogues and churches. Best of all, it is being practiced by laymen and clergymen across our land. From these trustful, cooperative men and women our churches and schools will receive by precept and example a kind of religion that will enable the young men and women of this generation to rise to a level of spiritual greatness and have their part in the working out of a truly spiritual purpose in living.

President Truman's letter to the patrons, students, and teachers of American schools July 3, 1946 contains *another significant implication — the practice of human brotherhood — for the church and education of tomorrow's world.* Among the quotations or misquotations of the president, three sentences from the 1946 letter, merit wider publicity by the press, radio, pulpit and classroom than they to date have received.

They are:

Atomic energy can contribute immeasurably to man's welfare, or it can destroy civilization as we know it. Whether its powers shall be harnessed for good or for evil, the adult citizens of the United States will in large measure decide. It is the task of education to bring about a realization of the issues at stake and to develop the practices of

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human brotherhood that alone will enable us to achieve international cooperation and peaceful progress in the Atomic Age.

In reality the problem of integrating social and spiritual values into the lives of youth is a problem not merely for the schools and churches, but for the adult citizens of the entire nation. We will bring up a generation of youth which will practice human brotherhood and work for the good of others as well as themselves when, and only when, we, as adults, appreciate religious and moral values enough to give them first place in our practice as well as our teaching.

Basically, the American Council on Education in 1939 recognized that an essential factor in the moral values of a well-governed and intellectually enlightened people was the recognition of God. "The Brotherhood of Man," the published report reads, "is an idle dream unless there is a recognition of the Fatherhood of God."

Here it would seem, is the one place where the church stands supreme and where its services are most needed in every hour of our nation's history. To live in the world of tomorrow on the basis of human brotherhood will require a high quality of individual and social conduct, much greater than the isolated conditions of the past have ever demanded.

In proving that religion is more than a relic of the past, the church must come to grips with the reality of living and reflect man's highest aspirations and thoughts in all the relationships of life.

More clearly than creed and ceremony, must stand out the dynamic power of religion to transform peoples lives and to reconstruct society on a basis of mutual helpfulness, and cooperation transcending divisive sectarian controversies must be cooperative action for human welfare, the awakening of vision and purpose in young people, the refinement of their behavior, and the channeling of their energies into deep purpose and goals for the good of all.

The creation of a human brotherhood implies cooperation in all the areas of living — education, religion, social welfare, mental hygiene, family life education, politics. Such cooperation is necessary if we are to build a bridge not only between the church and

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education but also between the various professional groups who have scientific knowledge about human beings and those who have the power to act in human affairs.

Again, the church of tomorrow will need to adopt its programs of religion to meet the needs of human individuals on their respective levels of growth and understanding, from childhood to old age.

For young people this will mean an understanding of themselves, of their personality growth and development, of dating, courtship and marriage experiences. The church must perpetually and luminously help its young people to feel the creative forces of a vast universe, the developing mind and conscience of mankind, and the purpose of God in the sense of worth, discrimination in values, cooperative fellowship, the quest for truth and in the quality of personal living.

Continually, the church must undergird its educational methods — on Sunday, in week-day schools, and on college campuses with a philosophy of learning which will be consistent with the experience of mankind in all areas of knowledge as it applies its teachings to concrete situations in family, economic, political, and social living.

Our church schools might very profitably give its high school students as Dr. Henry Link has suggested in *Christian Education* a course in American beginnings that would stress the religious origins in America, especially the development of the American Creed with its moral and spiritual values. The crucial need, as our college young people see it, is for the minister to provide classes in preparation for marriage, premarital counseling and parenthood education.

Finally, the church will have an opportunity, as no other organization in tomorrow's world *to enlist men and women who will unite in an adventurous quest for a fuller comprehension of truth in all areas of human and social living.*

The church is in a unique position to create a deep concern for the millions of people who long for a day of world-wide understanding and peace. In cooperation with other institutions the church

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can help channel the anxiety of a world afraid of jet planes, rocket bombs, guided missiles into ways of international law, good will and united national understanding.

Bound together in a universal brotherhood the church can conserve the findings of the deepest scientific penetrations, the highest and most daring speculations of a mature religious philosophy, the noblest experiences of unselfish love, and the largest accomplishments of cooperative action in all areas of living.

The church can lead men who are sick from an illness that the malorganization of their societies have thrust upon them to the healing springs of divine love. The church and education together can change man from his belief in false values to true ideals, from ruthless competition to creative cooperation, from narrow selfish interests to altruism, from atombombism to universalism, from hate toward love and one-world-ism in which brotherhood is a reality.

The church and the school can harness our highly endowed potentialities for universal cooperation and put them in the service of mankind. At present these forces are largely directed by revolutionary adventurers who have pursued their ways of self-interest and destruction until we are led close to the brink of disaster. Unless their place is taken by men of sympathetic understanding, humility, and love, our one world is doomed.

The church and education of tomorrow must show this generation what science has confirmed that the way to survival and happiness, for all mankind, is the way of service, the way of love, the way of cooperation. We are all bound together in the bundle of life, each living human being is a part of ourselves. We are all involved in the brotherhood of mankind and no one of us, individual or nation can live unto himself as that minister-teacher, centuries ago, said:

No man is an ISLAND entire of himself; every man is a piece of the CONTINENT, a part of the MAIN; if a CLOD be washed away by the SEA, EUROPE is the less, as well as if a MANOR of thy FRIENDS, or of THINE OWN were; any man's death diminishes ME, because I am involved in MANKIND: and therefore never send to know for whom the bell TOLLS. It tolls for THEE.

Real Education and Religion

JOSEPH E. GOODBAR

According to Peztaozzi, the great Italian educator, children are rightfully entitled to acquire, out of their school training, three great disciplines: the disciplines of *word*, *number* and *form*. In the secular sense, at least, these three disciplines are inherent in any genuine program of real education. And so it is proper to ask—do the schools of today successfully impart those disciplines to the major portion of their graduates? Do graduates of our high schools possess a reasonable command over language, arithmetic and their powers of observation.

Clamoring voices all over the land are loudly insisting that these basic disciplines are conspicuously lacking among today's high school graduates. One of those penetrating voices is that of Canon Bernard Giddings Bell, Episcopal minister, former college professor and president, author of eighteen books, the latest being *Crisis in Education*. Speaking from a center of dynamic educational effort, he says:—

The discipline of words involves ability to use English, if not with facility and grace, at least with clarity. Yet, he continues, "Most Americans can only with sweat and tears read anything more difficult than a tabloid newspaper or a comic strip. The (self-styled) 'World's Greatest Newspaper' requires its news to be expressed in terms fitted to the twelve-year-old."

Is the record any better in the discipline of numbers? Mathematics not only helps in our daily lives, but also affords some training in logical thought processes. Yet, as Canon Bell goes on to say, conditions here are too often pitiful. In a large State University, for example, students of elementary Biology are made acquainted with a microscope; one with opening just 1.5 millimeters in diameter. A bit of cellular tissue is placed beneath—and in plain view there can be seen just $3\frac{1}{2}$ cells within the opening. How many millimeters long are these cells, the instructor asks. All the problem requires is a simple division of 1.5 by $3\frac{1}{2}$ —

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the size of the opening by the number of cells needed to fill it. But down the years it has been found that only four out of every ten students have been able to make that simple calculation!

Now let us look at the third of Pestalozzi's disciplines—the power of accurate observation. According to Canon Bell, the record is equally deplorable here. Teachers of science in the universities, on one side; and employers of young workers, on the other agree that the so-called "educated" young person of today is woefully deficient.

Turning our attention now to the realm of religion, Canon Bell, again being our witness, says that Americans are equally illiterate in their religious education. As he puts it, "about all most Americans possess now-a-days in the way of religion is a few prejudices (against other faiths), a few quaint moral taboos in behavior (not very strong), infantile notions about Deity, and devotional techniques which rarely go beyond 'Now I lay me down to sleep'." This, he adds, does not add up to religion as the race has understood it.

What has been happening, then, to draw away the substance and virtue so dreadfully from education? I think the reason largely is that our schools no longer adhere to any universal doctrine about the acquisition of skills in the use of mental tools. Formerly it was believed that such skills came only through methodical and coherent training; but that is normally thought obsolete in these days. Few of our schools make any sharp distinction between competence and incompetence. Few of them believe or teach that reward does not come without effort, nor wages without work. In years gone by it was customary to fail a student with grades below 60 percent. Now such action might cause the teacher to lose his or her job. Diplomas in secondary schools, indeed, are often based on years of attendance, and not on a student's growth in knowledge.

When we think in terms of religious instruction, we find it seldom even mentioned in the conduct of public schools. Rarely do we find education actually anti-God—but the schools do nevertheless turn their backs on Him almost completely. It is therefore not at all astonishing that in the minds of our children the Great Creator of the Universe tends to become something of very small

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significance. No wonder, then, that tennis techniques, or the art of wearing clothes, loom larger in the eyes of children than the law and the purpose of God!

Yet, at the same time, it would be unintelligent to impose the full responsibility for all these grave deficiencies on the shoulders of teachers exclusively. It is true that those deficiencies do spring, in large part, full blown from the minds of educational innovators, whose influence is far out of proportion to their insights. Yet who, in the last analysis, are the final custodians of our school system? Are these not ultimately the parents themselves? Are not parents, of various religious faiths, mainly responsible for ousting religious teaching from the schools? Have they not preferred no religious training at all, to risking the possible infection of their children by some other faith, by some process of spiritual contagion? Have they not rallied, in large numbers, to support those educational radicals who brazenly proclaim it inhuman and undemocratic to impose educational standards on young people, as the price of promotion and graduation? Where, then, lies the blame?

If CHURCHES are to have any constructive part in shaping the education of tomorrow, where could their service be more constructive than in turning their backs on the lowering of educational standards; in requiring schools to regain their position as training centers for serious thought? As guardians of mind and of spirit, Churches could hardly perform any greater task than salvaging the eternal values of honest thought and of Godly self-discipline; values now slipping insidiously away from our hearts!

Advancing science reveals this world as a realm governed by immutable law. Expressing, as it does, that vast Intelligence which we know as God—this world could hardly be otherwise. It follows that those who violate those laws are inviting death—not merely as punishment for ungodly deeds, but because life for individuals and for nations lies in finding harmony with the laws which rule the universe. To me it seems sacrilege beyond belief, when so-called religious leaders preach that God, because he is merciful, will intervene individually to save those who persistently live outside his law. God does not repeal the law of gravity, merely be-

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cause some dim-witted fanatic demands a miracle, and throws himself over a cliff to prove his "faith"! Neither in scripture, nor in experience, so far as I know, is there any authorization given to wilful or immature minds to modify God's law through amendment or annotation!

All honest Churchmen, of course, well know that God is LAW, as well as LOVE—and that the basic principles of eternal law must somehow be reinstated at the core of common knowledge. In that direction, I am sure, lies our great need—and, by the same token, there lies also the Church's great opportunity to serve Tomorrow's Education!

EXHORTATIONS OF A COLLEGE DEAN WITH 10,000 DAYS TO LIVE

IF we knew that we only had one or two days to live, how would we change our plans, our deeds, and our attitudes on those days? Would we live closer to Christ? Would we put aside our petty grievances? Would we look upon every man as our brother? Would we make our time count?

Well, the chances are that we do have more than one or two days, but the average person on our faculty probably has ONLY 10,000 days to live. Tomorrow it may be 9,999, the next day 9,998. Should we not live those as we would if they were all we were to have?

Each of us has a job to do—and in the scheme of things it should count! May we not resolve during this new year that we in the Muskingum faculty will cooperate, that we will put aside "self" for the good of the whole, that we will treat our neighbors as we would have them treat us—that we may make our 10,000 days count by living "In His Steps?"—Bernard C. Murdoch.

Three-Pronged Peace Offensive

O. FREDERIC NOLDE

As we move into the second half of the twentieth century, the horizon of a peaceful world seems far-distant and the path leading to it is darkened by low-hanging clouds of war. The hearts of many are gripped by despair, for they find no secure chart or compass for the road they must travel. For them two alternatives seem inescapable. The one leads to total global war, and the prospect is terrifying. The other requires appeasement and, while the timid find it tempting, the courageous revolt against it and the wise reject it because they know that it merely postpones the evil day. Men are disposed to say with the Preacher of Old: "Vanity of vanities; all is vanity."

A mood such as this does not befit the Christian. In yielding to defeatism, men deny the faith of Christianity. The world picture is dark and no effort to relieve it by shallow panaceas is justified. Nevertheless, to every individual Christian there is available the eternal Gospel of Jesus Christ with its assurance of forgiveness, of comfort, and of strength. Moreover, the truth of Christianity has meaning for every situation which man faces, but it in his personal experience or in the context of world relationships.

The greatest danger before us, too often unperceived, is that in frustration and fear we become preoccupied solely with personal and national well-being. On bended knee, our people and their representatives in government should pray Almighty God, not for safety and security as ultimate good, but for a new vision of service. Our national policy ought to flow from a profound concern for people—for all people in every land—with a penetrating understanding that our interests are best served when we serve the interests of others. With full recognition of our shortcomings, we must remember that the Son of man came not to be ministered unto but to minister, not to condemn but to save the world. These

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MORAL REQUIREMENTS IN A PEACE OFFENSIVE

are eternal truths, and in them the moral imperatives which can give direction to a peace offensive find their source and their impulse.

The Contemporary Scene

The effective application of Christian truth for the healing of the nations requires its interpretation in the light of immediate realities. In a vast upsurging which began long before the First World War, peoples of every race, color, and creed are clamoring for equality of personal status and for a fair share of this world's material goods. We are caught in the swirl of a world-wide revolution. While some societies have been reinvigorated and over 700 million people have attained political independence, the upsurge continues with undiminished force.

Competing to meet the demands of this world-wide revolution are two major systems—the one requiring uniformity of thought and practice under governmental coercion, and the other seeking to preserve individual freedom with responsibility. Whereas about one-third of the human race is currently under Soviet domination, it is significant to note that there is no country where the people have voluntarily accepted the system of Soviet Communism. The United States, having lent economic assistance to a degree unequalled in history, is viewed with mingled feelings of gratitude for its generosity, jealousy because of its power, and suspicion as to its future intentions or demands.

The competition between the two systems of life—which could and should be peaceful—became an imminent and open threat to the peace with Russia's apparent willingness to use or to encourage force in expanding the area of communist control in Korea. The United Nations authorized an international police action which has, on varying grounds and in various ways, been opposed and resisted by North Korea, by the Peoples' Government of China, and by the USSR. To the ideological conflict has been added a conflict of military power wherein the authority of the United Nations is challenged and flouted.

In response to the threat of Soviet military power, the United States as well as other countries have undertaken a far-flung program of military preparation. The reality of the situation is that

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the world is divided into two armed camps and that governments which oppose the expansion of communism are making strenuous effort to build a military power sufficient for any emergency.

Moral decision as to the course we should follow in face of this explosive situation requires at least an attempt to forecast its prospects and dangers. Two possibilities seem to lie ahead. The first is that Russia will in the very near future start a Third World War by direct or indirect aggressive action. The second possibility is that Russia, following known tactics of advance and retreat, will for a period of time so modify its effort to expand by force as to seem to make our military preparations foolish or unnecessary. I respectfully submit that grave peril awaits us if we do not reckon with both possible eventualities.

The Moral Imperative

The outlook is precarious, whether of global conflict in the near future or of long-drawn-out tension. Yet we dare not shrink from it. To us in our day comes the awesome and searching question which the Prophet Micah addressed to the people of Israel: "*What doth the Lord require of thee?*" Our national tradition and our profession, if not always our practice, make an evasion of that question unthinkable.

Two presuppositions provide the background from which our answer must be projected. The first is the conviction that God in his goodness makes available strength in proportion to the needs of the hour. Christianity was born and bred in adversity, and Christians have risen to greatest heights when confronted by the most critical tests. God will provide strength at this moment of history if we will only use what he places at our disposal. In the second place, we hold to the belief that even in this trying hour a Third World War is not inevitable, and we must act accordingly. In accepting that view we do not delude ourselves. Recent events have considerably diminished the margin of possibility. We are on the brink of a precipice. To avoid being plunged into the abyss, we must exploit to the full every possibility which that thin margin affords us.

Conscious of our true strength and discerning the goal of our immediate striving, what shall we now do? The full text of Micah's

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question offers a clue to the moral imperative as we face the dilemma of today. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with Thy God?" In order to derive this timeless message a directive which relates to present need, I venture to propose that:

The people of the United States and their representatives in government are called upon to manifest a dignified humility, born of purposeful strength and not of weakness, dedicated to the service of all men in building economically healthy and morally free societies, and committed to the peaceful solution of world problems through international cooperation under the United Nations.

A Three-Pronged Peace Offensive

Our task is merely begun when we frame a sweeping statement of our moral obligation. If the exposition of God's requirement is to be really helpful, it must be characterized by far greater precision and definiteness. At this point the Christian invariably encounters serious difficulty. He seeks to remain faithful to his highest principles and yet he knows that an evil situation thwarts their full application. Shall he risk an accommodation of Christian idealism to immediate problems in order to encourage and support attainable steps toward the ultimate goal? While some are loath to do this, I am convinced that we have no tenable alternative. We must fight the battle for peace in the context of an imperfect and evil world.

With this point of view, I propose for your consideration a balanced three-pronged Peace Offensive, where emphasis is laid on our moral obligations in relation to actually existing military, economic-social, and political conditions. In doing so, I claim that, while we cannot at this time hope to get sympathetic audience from Soviet controlled areas, we can so govern our own actions by justice and goodwill as progressively to extend the area of our influence and ultimately win a hearing from those who now oppose us. Be assured that my propositions grow out of an appreciation of the heavy burden which our governmental officials are carrying in our behalf and the desire of our churches to share that burden with them in any appropriate manner.

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1. Our military strength must be sincerely and steadfastly devoted to the cause of peace.

We have to face facts unflinchingly. The United States and countries allied with it are bent upon building a military strength unparalleled in their history. With what attitude shall we as Christians view this effort? While there are some who believe that force should never be used, the preponderant majority reluctantly accepts the necessity of military strength to serve as a deterrent to aggression and, wherever aggression occurs, as a means of opposing it.

In taking my stand with the preponderant majority, I insist that we must clearly recognize the dangers in a situation where the world is divided into two armed camps, and particularly the dangers for which we may be responsible. If Russia should start a Third World War—whether for purposes of expansion or in fear of our growing strength—the decision is out of our hands. However, if Russia on strategic grounds exercises restraint for a prolonged period of time, we may through lack of forethought become an actual threat to the peace. In this latter event, knowing that the danger of aggression lingers even though dormant, we would nevertheless have no clear justification for using the military strength we have built. In our impatience and with our society geared to military action, we may then be tempted increasingly to risk or even to create situations which would give rise to global conflict.

Under these circumstances, the churches have an important, perhaps a determining, part to play. They must cultivate in our people the moral restraints which will keep military strength under control and indicate the direction to be followed in order that strength may contribute to peace. On moral grounds, participation in military preparations ought to be measured by the sincerity with which the following six commitments are made and the fidelity with which they are honored in practice.

1. We must not be the instrumentality of starting war—now or in the future, openly or under the wicked pretense of self-righteousness. If war should come, and God forbid that it may, it must be

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irrevocably thrust upon us by others than ourselves and every alternative recourse which our interpretation of God's will for man can entertain must first have been honestly explored.

2. We must keep military measures at every point to the absolute minimum which circumstances will allow. Those who resist the decisions of the United Nations should be denied the comfort and assurance of a pledge not to resort to drastic measures if their actions leave no reasonable alternative. At the same time, the hysteria which calls for the use of atomic bombs without full account of attending moral and political consequences must be curbed in season and out of season. All share in this responsibility to preserve calm determination—government officials, press and radio, as well as people in every walk of life.

3. We must invite and encourage the use of the United Nations Peace Observation Commission at every potential danger spot throughout the world to deter aggression or to identify the aggressor when it occurs. The United States has expressed and must indicate readiness to expose its actions to impartial scrutiny.

4. In determining when military action shall be taken, we must accept a moral judgment to the extent that it is reflected by majority opinion in the United Nations. One hopeful factor in the United Nations decision to recommend military measures against aggression by North Korea was the emergency for the first time in history of international police action, imperfect though that recognizedly was. That new factor must be retained and improved. The day when any one country has the right by itself to declare war on another is past.

5. We must accept as a provisional goal a sufficient balance of military power-in-being to permit the peaceful competition of conflicting ideologies. Such a situation would be obviously precarious. Nevertheless, as an intermediate objective of military preparations, its preference to war justifies the risk.

6. We must work toward the ultimate objective—now and continuingly—of bringing all national armaments under international regulation and control. The United Nations has voted to merge its approaches to the international control of conventional and atomic weapons. It is not fantastic to hold that the futility of a

progressively accelerated armaments race may at some point convince all parties that international jurisdiction is the only solution. At all events the effort must be made.

What does God require of us? If we accept the necessity of military strength—and that decision I insist is ours as human beings—our actions will more nearly reflect Christian principles by accepting such restraints and directives as I have proposed. Should they not be accepted, the unity of the American people in support of a military program will on grounds of conscience be difficult to achieve and to maintain.

II. *In opposing totalitarian communism we must willingly constitute ourselves a continuing servant of the world in helping to build economically healthy and morally free societies.*

Military strength may give reassurance and time, but it will not in itself win the victory of social health and freedom. Over the past five years we employed the strategy of reinvigorating societies so that communism might not look attractive from within and that infiltration and subjection from without would involve the likelihood of popular resistance. That strategy was measurably successful, perhaps so successful as to prompt Russia's recourse to force. Shall we now forsake the very means which proved effective and put all our eggs in a military basket?

What will we have gained if, in increased military strength in Western Europe, standards of living over a period of time are so lowered that the prospect of communism again becomes inviting to the masses who do not reckon with ultimate costs? Or, if in giving air and naval protection to countries in the Far East, they continue to endure unaided the devastations of famine and the irritating knowledge that social conditions remain unimproved? We must constantly be alert to the danger of preoccupation with military measures to the exclusion or at least the neglect of affirmative measures which are right in themselves and, because of their inherent rightness, stand as a bulwark against Soviet communism.

Economic Health

In so far as economic health goes, the problem obviously is to find resources for building the necessary military strength and, at the same time, to have available the means for economic aid. I

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trust you will not consider me unrealistic when I suggest a specific illustration, allowing that the mode and timing of its application require further study.

The Hebrews in Old Testament times practiced tithing and many Christians have with modifications followed in that tradition. Our nation has a religious heritage. Ought we not now as a people, inextricably caught in the web of military necessity, designate over and beyond what we are currently doing one-tenth of our military appropriation for specifically affirmative peace measures? This would mean that if we are willing to spend an extra thirty billion dollars for negative means to secure the peace, we would also be ready to spend an extra three billion dollars for positive measures. The proportion may be too small, but the possibilities almost baffle the imagination. The United Nations technical assistance program could be considerably strengthened and expanded. United Nations Peace Observation Commissions, adequate in manpower and literally scattered over the face of the earth, could be financed. Many other areas of useful expenditure could be cited and, above all, we would be giving to the world at least a substantial indication as to our future intent.

To finance such a venture, new or modified patterns which appropriately correlate military and economic enterprises should be imaginatively explored. If these prove unfeasible, I believe the American people would be ready to carry the added burden and may in fact be more prepared thereby to support military preparations.

Moral Freedom

In so far as freedom and human rights are concerned, we must steadfastly strengthen our domestic observance. In addition to long-standing problems, we encounter in the concentration of emergency powers the danger of approaching the totalitarian practices which we condemn in Soviet countries. Our people should flock to their churches to derive inspiration and strength from worship and study. They should freely but responsibly exercise their right of opinion and expression. They should above all respect the rights and freedoms of their neighbors. Our Government, in a manner far more impressive than heretofore, should lead the way

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in establishing international jurisdiction for the protection of human rights. Recognizing a common bond, be it of humanity or of faith, we should exhaust every means to get close to people behind the Iron Curtain, even giving consideration to a wholesale infiltration of the next session of the Peoples' Peace Congress no matter where it may be held. We should support and enlarge a Truth Campaign that really rings true.

What does the Lord require of his people? One need have no qualm of conscience in calling for the fullest possible use of our resources, commensurate with other needs, in building economically healthy and morally free societies.

III. *We must steadfastly seek such avenues of negotiation as will command the confidence of our allies and give to those who oppose us every opportunity for the just settlement of outstanding issues.*

Recent experiences show that negotiation tends to be successful, as in the case of the Berlin blockade, when a *de facto* settlement has already been achieved or is fairly certain of achievement. As we grow stronger, we must be careful to increase rather than to diminish our readiness to negotiate.

If we are to be diplomatically effective, domestic unity is an urgent requirement. The democratic right of criticism and dissent must be preserved, but opinion must be formed on the basis of merit. Our people want a bi-partisan foreign policy, where representation characterizes both the formation and the administration of that policy. They have too much at stake to permit international issues to become the football of party politics and welcome the growing restraint which is sensitive to a condition of emergency.

Pride and face-saving tendencies must be rejected if negotiation is to produce results. We are grateful for the exercise of restraint and dignity in the administration of our foreign affairs. We must be constantly ready, on our own part and on our own initiative, to revise policies and decisions if sound reason therefor is at hand. Observation of international deliberations reveals how important are the tact and delicacy of method whereby a reversal of policy is publicly sponsored.

Beyond the domestic scene, the process of taking political and military decisions requires an alertness to the interests and self-

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respect of those who honestly support the United Nations. For example, without minimizing the responsibilities which ought to be met by western European countries, we must see the respects wherein their problems differ from ours. Is it not sensible to seek to heal the social sores in West Germany and to win friendship as a pre-requisite to cooperation in opposing communism? Have we reckoned fully enough with the implications of a divided Germany—as a replica of Korea and in face of what five more years of Soviet indoctrination will mean to its youth—and have we given sufficient thought to ways whereby as a minimum lines of communication could be opened between East and West Germany? Countries of the Far and Middle East, many of which have recently gained political stature, merit increasing responsibility for decisions, subject to their heeding our points of view as we show willingness to heed their points of view.

In my references to political negotiation, I have intentionally avoided the suggestion of technical solutions and have stressed factors of dignified human relations. Reconciliation is a fundamental principle of Christianity and reconciliation must become operative at the international political level through negotiations which are prompted by justice, mercy, and goodwill.

Prayer for Peace

It is my conviction that Christian testimony to the world of nations can move only in the arena where the issues are fought. Catastrophe not of our making may break upon us at any time and for that we must be prepared. Nevertheless, so long as there remains even a marginal possibility of averting total global war, we must wage an inclusive peace offensive where our spiritual as well as our material strength is devoted to the promotion of peace, dedicated to service in building economically healthy and morally free societies, and committed to international cooperation through the United Nations.

The Balm of History

GEORGE L. ANDERSON

MR. Dooley, the Bob Hope of fifty years ago once remarked that he did not believe what he read in the history books because it sounded too much like a post-mortem examination. "It tells you", said Mr. Dooley, "what a country died of, but I want to know what a country lives of."

If Mr. Dooley were alive today he would see the same morbid pre-occupation with post-mortems and obituaries; the same ego-centric absorption in the pathology of our national life and culture; the same myopic emphasis on shortcomings and failures accompanied in some instances by the negative exaltation of human selfishness on the part of those who urge the specious solution of self-forgiveness.

Admittedly, there is enough of shadow and darkness to justify a pessimistic view. We have witnessed self-designated liberals practicing a kind of intellectual quackery that is reminiscent of the medical quackery of a century and more ago. Indeed, the almost complete emphasis upon cathartics (the practice of physick] and blood-letting so universal in medical practice when this country became an independent nation is matched by the nihilistic practices of the pseudo-liberal who would drain our culture of its life-giving nourishment and force us to live on the dry, shriveled husks of materialistic achievement and collectivist practice.

The economic determinist, first cousin of the Marxian Socialist, who asserts contrary to both Scripture and centuries of experience that man can live by bread alone; the geographic determinist who asserts that all frontiers are closed and that government must step in to open the door of opportunity; the presentist who with sublime arrogance assures us that the generation of which we are a part possesses more intelligence than the whole vast heritage of experience, knowledge, and ideals bequeathed to us by countless generations who have walked this way before us; the relativist openly contemptuous of principle, conviction, and

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commitment, glorifying experimentalism in human affairs, and reserving his highest praise for the opportunist who sails the seas of value judgments without pilot, compass, or anchor and cloaks his uncertainty and inadequacy with the assertion that he is a practical person approaching practical problems of human behavior on a case basis; and finally the collectivist who, spurning the fact of individual worth and creativity, insists that we must commit ourselves to the omniscient and omnipresent government which alone can save us by taking the place of nature and nature's God. These are the pseudo-liberals who are emptying us of our life-giving ideals; purging us of our convictions; leeching us of our spiritual strength; producing empty men waiting to be filled with the new soothing syrup of the masses which in its American version may be described in paraphrased Scripture—Every good and perfect gift cometh not from the Father in Heaven, but from the Great White Father in Washington. These are the people who are preparing the way for the totalitarian state or for its scarcely less offensive version, the welfare state. These are the prophets of a new medieval period; a new feudal age with its emphasis upon status and station; its callous disregard for individual rights of property and opportunity; its acceptance of war and preparation for war as the normal state of affairs; and its use of confusion and uncertainty as techniques of power. These are the progenitors of our "cut-flower" culture with all of its gaudiness, giddiness, gadgets, and glamour; a culture which in its worst forms has neither roots in the past nor insights into the future; a brittle culture of machines and mechanics with no room for the Creator nor for His greatest creation, the supremely important individual soul; a materialistic civilization which carries within its Pandora's box of achievements a force powerful enough to consume the material base of civilization itself without having developed any trustworthy control of that force. Such is the condition of our culture to which the collectivist, presentist, and relativist have brought us, or are rapidly bringing us. Such is the mess in which those educational philosophers who have drunk deeply of collectivist-pre-

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sentist-relativist thinking and who supplement their emphasis upon technical and vocational courses with a hostility to history and the humanities would leave us.

But if we are content to leave the status of American culture here we must plead guilty to Mr. Dooley's indictment that history is a post-mortem examination. What has been presented thus far is a diagnosis of the serious illness of a basically healthy culture. But history studied for its own sake and not as a means to an end will yield not only the basis of diagnosis, but the sound foundation for a cure.

It would be relatively easy and simple to point out how the Middle Ages, the Dark Ages, as some writers call them, with all of their confusion and chaos, with all of their emphasis upon station and status, and with all of their superstition and blindness fruited in the Renaissance with all of its magnificent flowering of art and learning and in the Reformation with all of its opportunity for freedom of the individual. It would be equally relevant to point out that the great changes began to take place when medieval man placed himself in live and fruitful contact with the learning and accomplishments of the Graeco-Roman world and the inspiration of Primeval Christianity. The glories of the Renaissance and Reformation did not spring full-blown from the brain of some self-appointed planner, but they resulted from the cumulative impact of individual creativity rooted in, stimulated by, and nourished from the well-springs of an earlier age of creative accomplishment.

This dramatic demonstration of the continuity of human achievement and the relevance of historic developments should be conclusive, but some will argue that it is remote both in time and space and that it took several centuries for the movement to bear fruit. Nearer home is the demonstration in our own history that freedom from the provincialism of the present plus the willingness to know and to build upon the heritage of the past can yield a rich cultural harvest. The flowering of American literary achievement in the Middle Period of the nineteenth century has always excited the interest and pricked the curiosity of those who are familiar

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with it. Except for the dark blot of slavery those were America's finest years. They were years of ferment and achievement; of expansion and growing internal strength; of confident recognition of the origin of democratic principles in Christian faith and teaching; of full acceptance of the sacredness of individual personality. The years of the Middle Period were characterized by the training of a disproportionate number of the country's leaders in the little hill-top colleges with their church affiliations and their emphasis upon the humanities. There were the years when the sign and seal of American Civilization was not the factory building or the lighted marquee of the theater nor yet the Constitution or the capitol of state or nation, but "the village church spire pointing significantly upward". These were the years when Americans proud of their heritage and honest stewards of that which has been committed to them made their greatest contribution to the enrichment of western culture.

The study of history for its own sake without axe to grind or case to prove will reveal that American civilization has a thick tap-root that runs deep into the ancient world. The principal source of nourishment as well as the chief channel of transmission is the Judaeo-Christian tradition. Our political institutions, joint product of centuries of Christian thought and Anglo-American political practice, provide a sure foundation for individual happiness and opportunity if we will but cherish them and maintain them. To the Puritans of the seventeenth century and to the non-conformists who disagreed with them goes the credit for many of our most prized principles. The freedom of the individual in the realm of conscience, the basic ideas that government must rest upon the consent of the governed and it must be always the servant but never the master of the individual citizen and the political corollaries of representative government, regular free elections, and universal suffrage, just to mention a few, are fundamental parts of our political heritage that are more than three hundred years old in this country.

The United States has the richest and most varied cultural heritage that has ever been vouchsafed to the people of any nation.

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To discard it as irrelevant; to treat it with contempt; to ignore it while busily attending machines or ringing up change on the cash register; to be indifferent to it while embracing patterns of thought that are alien to the synthesis that we have produced through centuries of refining and amalgamating; to do all or any of these is to commit cultural suicide. To study it; to share it with those who wish of their own volition to receive it; to constantly work at the task of synthesis and refinement; is to assure a luxuriant flowering of American culture and happiness.

FRUITS OF COLLEGE

What should students get out of their college career? Bard College has made an intensive survey of the student body, directed by three faculty members (two psychologists and a sociologist), to find the answers.

These ten qualities of a successful college program were listed as follows:

- (1) Eagerness for learning—Desire for knowledge, scholarly dedication, motivation to learn.
- (2) Integrity—Moral and intellectual honesty, ability to face consequences, sincerity, ability to stand up for one's beliefs.
- (3) Use of knowledge—The ability to use what one has learned.
- (4) Maturity—Adult behavior and attitude, sense of proportion.
- (5) Self-reliance—Ability to work independently, independence in thought, behavior and in arriving at decisions.
- (6) Interest in a major field.
- (7) Intelligence—Educability, ability to do college work well, intellectual ability.
- (8) Progress—Individual improvement, ability to grow intellectually and emotionally, improvement over initial performance.
- (9) Emotional stability—Mental health, well-adjusted, intelligent social habits.
- (10) Openmindedness—Willingness to hear and consider other points of view.

New York Times

Our Declining Emphasis On Religious Leadership

DAVID ANDREW WEAVER

WHEN our colonial colleges were founded, beginning with Harvard in 1636, there was a decided emphasis upon training for religious leadership, both ministerial and lay. Indeed a number of the charters of the colonial colleges specifically referred to one of the purposes being to train ministers and Christian leaders. Pennsylvania was an exception, but even in the University of Pennsylvania the Bible was used as a textbook. There was an awareness of the significance of our society being governed by and for high purpose and deep religious conviction. While our early colonial colleges prepared religious leaders, they also prepared men for other professions, but with such preparation in a religious atmosphere. Our statesmen rose to the responsibility of leadership in their several professions, the moral fibre of the man was a characteristic which was expected.

By 1800 the University of North Carolina and the University of Georgia began to mature as representing a trend in the growth of state universities. A century and a half later the trend has been decidedly in favor of the large state universities.

Last year 49.4 of our students were enrolled in public universities and colleges. Along with our struggle to develop strong educational institutions more recently the trend has yielded to the demand for financial support, while many of the small church-related colleges have found it increasingly difficult to finance their programs. Hence the increasing population of the publicly-supported institutions. This trend away from the church-related college is manifested in an age when religious leadership is most needed. Perhaps a more realistic reason for the decline of our religious emphasis is due to other reasons, one of which is the approach of the scientific method.

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THE SCIENTIFIC METHOD

It seems a bit regrettable that due to a number of ill-informed leaders of an earlier age there should ever have developed in our thinking any conflict between science and religion. But unfortunately there has developed this conflict which is due in part to some of our religious leaders as well as scientists. Once this chasm was developed it was easy for the immature mind in our educational institutions to either take sides in the controversy or attempt to avoid the question through confusion and a skeptical disbelief. As every well-trained individual knows there is no natural barrier nor conflict between science and religion. With the approach of the scientific method a few people have been disturbed, others have used the scientific method as an excuse for escaping religious influence.

Some of the skepticism no doubt was a natural outgrowth of a lack of thorough understanding of either science or religion, for great scientists have always emphasized the significance of both science and religion. The chief contribution of the scientific method was in reality an emphasis upon analysis and accuracy. It was never the basic purpose of the scientific method to discredit our great moral and religious precepts, nor was it the basic purpose of the scientific method to develop cynics. This interpretation of the scientific method was given only by the ill-advised and the immature.

DECLINING HOME INFLUENCE

With the advent of the industrial era the home lost certain characteristics of the early American era, namely: declining religious fervor, and the family as a social and educational unit. When both parents began to accept outside employment new social problems were created. Instead of one social circle for the entire family, each member of the family began to develop his own social **pattern, which had certain values** but a common penalty for the entire family, namely: the family as a unit was seldom together. While this was a natural outcome of conditions at the time, nevertheless it tended to diminish materially the religious emphasis in the home, and consequently upon the individual.

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Half a century later we are made painfully conscious of this loss, but our means of communication and transportation do not lend themselves to a ready recapture of those earlier values with a single gesture. However, the need is apparent and people generally are concerned about adapting these earlier basic principles to modern conditions under which we live at present.

The question at the moment is how that may best be done. The present conditions under which we live will, I believe, contribute greatly toward focusing attention of citizens throughout the world upon the importance of recapturing the spiritual basis of another age.

Wholesome signs in this direction are the publication of religious books, and the great demand of the reading public for this literature. Second, the increasing number of revival meetings, and perhaps the most significant move of our generation toward the recapture of these earlier values was the assembly of twenty-nine Protestant denominations in Cleveland in December. On that occasion Dr. Ralph Sockman said "Not in half a century has the world been so ready for an apostolic age."

LESS FINANCIAL SUPPORT FOR OUR DENOMINATIONAL COLLEGES

As the religious influence was lessened in the home this same decline was reflected in both our churches and our denominational colleges. In my own family circle Brown University, Colgate University, Rochester, University, University of Chicago, Temple University and many others have no more than nominal relationship with the denomination, so that it may be truthfully stated that their contribution to the denomination as such has long since been discontinued. While it is true in my own family, it is equally true in the family circle of our good neighbors.

It seems to be a trend in American development that as the institution increases in size and becomes a university it is extremely difficult, if not impossible, to maintain the same atmosphere and religious influence which characterized the institution when it was only a college. Such illustrations would be New York University, Duke University, University of Southern California; except in their divinity schools. The rise of departments of religion of our

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state universities, which is most commendable, has been an additional incentive for students to attend the larger institutions as compared with the small denominational colleges, so that the trend away from the denominational colleges is a movement which at present is marked. What is basic in our society is that we preserve our religious values but make whatever adaptation is demanded for the age in our planning.

There is no argument for an exaggerated emphasis upon the denominational pattern. It does seem, however, that it would be possible to preserve our denominational framework for the perpetuation of our several Protestant denominations without the accompanying sense of rivalry which at intervals during our development has been over-emphasized. By retaining religious principles here is meant also the retention of what the principle represents, namely: a Christian way of living. That obviously would embrace love of mankind irrespective of what denomination one happens to be affiliated with.

It would appear that President Lowry has summarized high values when he said "If American church men fail to support the kind of colleges that turn out Christian leaders, American life under another leadership will soon close the churches." *The Mind's Adventure*, p. 123.

OTHER CONTRIBUTING FACTORS

Among other contributing factors to the decline of our emphasis on religious leadership, one emanates from the ministry itself. It is regrettable that in a modern era when the challenge of religion is greater perhaps than at any period throughout Protestantism we find so many of our religious leaders concerned with debate over some trivial conception that has meaning only for the specialist in their field. This debate has reached the proportions of what in the mind of these debates is "a great cause" and they accept the label of "modernism" or "fundamentalism" with the pride of the immature. True, these debates are engaged in with great sincerity, but apparently without a knowledge of or concern for the influence of such debate upon the cause of Christianity. The world today is yearning for a vital message of Christianity, while some of our leaders dissipate their influence and their religious fervor

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in debating some technicality on a theological question in order to determine what label to use in branding their victims as "un-orthodox."

While the Master Teacher was concerned about observing certain established customs of His day, he was more concerned about serving mankind than he was about orthodoxy. Indeed it was considered unorthodox to heal on the Sabbath, but He hastened to add with characteristic clarity "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27. Nor was it considered orthodox to dine with publicans and sinners, yet through the example of the Man from Nazareth we have a model of high living in a modern age which ought to elevate mankind above the commonplace and preserve us from being steeped in debates which decrease our emphasis upon religious leadership.

Another definite factor which no doubt is closely allied with our scientific age is the idea of "high specialization." This idea has become so universally accepted in our materialistic realm that we have even transferred this interpretation over to our spiritual realm. It is now the accepted pattern of too many of our church members that the responsibility of church organization and activities is only for the pastor. While none of us today would wish to turn the hands of the clock backward to the colonial period, yet in all candor it must be admitted that with the passing of time as a people, we have lost some of the religious values which characterized our earlier period. Today we rely altogether too much upon the minister for religious leadership in our churches and in our cities, thereby shirking our responsibility as laymen. The comment may be frequently heard "that's the pastor's responsibility—that is what we pay him for."

Not only must the laymen be concerned with the present trend, but likewise our ministers in their pursuit of significance must follow what the late Professor Whitehead termed an effort to hold before men "an habitual vision of greatness."

CONCLUSION

Our drift toward secularism obviously is the result of our over-emphasis upon the material aspect of life. The confusion of the presents greatly magnified because of a people not securely

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anchored spiritually. Dr. Toynbee fittingly says: ". . . the two incompatible states of mind and standards of conduct are to be seen today, side by side, not merely in the same world, but sometimes in the same country and even in the same soul." *Civilization on Trial*, p. 153.

Our problem today is discovering a golden mean between the two extremes of materialism and the patriarchal home against which there was a certain rebellion. This ideal has been summarized by Schweitzer "Material and spiritual freedoms are closely bound up with one another. Civilization pre-supposes free men, for only by free men can it be thought out and brought to realization." *The Philosophy of Civilization*, p. 10.

Again with the decline of religious emphasis we have discovered a period when the individual receives less emphasis than formerly. We are confronted with the danger of what the Greeks discovered in "the state," although we are fortunate to have so many men who foresee such danger and suggest paths of peace: Fosdick, *On Being A Real Person*; Sockman, *Higher Happiness*; Buttrick, *So We Believe, So We Pray*; Peale, *Faith Is The Answer*; and Toynbee, *War and Civilization*.

"In three centuries," writes Meiklejohn, "we Protestants have transferred from one of these institutions to the other the task of shaping the minds and characters of our youth . . . In the transition from medieval to modern forms of human living I doubt if any other change is as significant as the substitution of political teaching for religious." Meiklejohn *Religion and Education* p. 4.

The challenge of the present is to recapture those principles which made America great. Among those principles are religious conviction, support of the church-related college, the home as a unit, pride in freedom, and self reliance. We must recognize that survival is not found in an armament race, hut through the application of principles of "good will toward men," and "peace on earth" in our individual lives. These values when recaptured must be reinstated in our institutions: the home, the church, and the college.

Freedom and Authority in Christian Education

P. A. KILDAHL

I INVITE YOUR voluntary attention to an interesting but particular subject matter. I use the word particular in its strictest meaning, for the subject we are discussing today requires a mental exercise of each of us which runs contrary to the generally accepted order of things. We deal with figures of speech which are manifest in work-a-day application, especially in educational institutions, but few who use these terms are aware of how exceedingly tenuous they are in ramification. "Freedom" and "authority" are such common words in educational parlance that an investigation of their meaning hardly seems to be in order when one addresses a highly trained and experienced group, such as this. We are not primarily concerned with the complex meaning of these terms but with the special significance they have for us in our chosen field of endeavor. We who are so deeply engrossed with the philosophy and techniques of Christian higher education and are in such a favorable position to make a direct contribution must come to a clearer understanding of the privilege of authority and the obligations imposed upon us by our freedom.

At first sight, the words "freedom" and "authority" appear to be anomalies. One who assumes a position of authority with its consequent responsibility cannot remain free, nor can a person remain free and submit to arbitrary authority. When considered in this way the two terms certainly seem to be opposed and in their common usage they are thus opposed. A little reflection on this point will clarify the problem which must be confronted in any attempt to demonstrate that "freedom" and "authority" are closely related terms. The situation is similar to that in which Luther found himself when he set out to reconcile the terms "lord of all" and "servant of all" in his theological treatise on Christian liberty. It is with Luther's help that we will attempt to demonstrate that "Freedom" and "Authority" can be reconciled. The

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thesis which I seek to develop in this presentation is that freedom is the substance of authority and that authority exercised freely is the only authority we, as teachers, can exert wisely. Before we do this, however, I would like to examine this word "freedom" in several of its usages so that the misunderstanding and confusion usually associated with it may be clearly recognized.

The metaphysical significance of the word "freedom" has never been established with certainty by any of the great philosophers. The meaning of the word has never been pin-pointed. Regardless of the disagreement among philosophers, "freedom" is generally conceded to mean or imply the voluntary power of choice. The choices we make are understood to be the result of our freedom. This thought has given rise to the time honored controversy over the subject of free will. In no way, however, can man escape the necessity of making a choice and therefore he is not perfectly free. The fact that man is constrained to choose seems to rule out freedom as an element in human will.

The theological significance of the word "freedom" is not always clearly defined. The problem is to reconcile the omnipotence of God with the freedom of human will. Man is constrained to choose and therefore is not free. Sensual appetite must be satisfied; therefore man is constrained to choose evil. He cannot do otherwise. Without God, man is complexionately propensed toward that which is ungodly; he is a weak and forlorn object in the sight of his fellowmen and in the sight of God. Man cannot escape by choosing to remain neutral, for Christ has ruled this out completely. With a faith in Christ and aided materially by the Holy Spirit man does become free from the consequence of self, but this freedom is not his own. Man is indebted to God for this perfect freedom and therefore becomes dependent upon God for his strength and will. Not being free to choose God, man rejects Him. Only through the atonement of Christ are we able to free ourselves by accepting Him, and this very acceptance is made possible only by the Holy Spirit. God's acceptance of man does not hinge upon man's acceptance of God. This is precisely Luther's position in his treatise on the bound will.

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In a political sense man is sometimes considered free, but his freedom is conditioned upon his willingness to obey or not to obey many restrictions placed upon him. This choice to conform or not to conform is said to be the result of his true freedom. However, before the choice is made he is constrained to make it and after the choice is made, he is bound by the limits of his choice and therefore, no matter what he chooses, is not free. Whether the limits of his choice be arbitrary or voluntary makes little difference. He is still not perfectly free.

In its academic meaning, freedom is a sort of glorified egocentrism. It carries with it a certain narrow selfishness or ruthlessness which cannot be denied, even by those most vociferous in defending it. It seems to me that most controversies in academic circles regarding freedom of expression in the class room are fomented by individuals who are more interested in fruitless exacerbation than in education. They are obsessed with the idea that academic freedom is a sort of limitless expanse of congenial forbearance through which they are permitted to wander without hindrance. They seem to feel that the foolish speech of an unwise teacher should be tolerated, even to the detriment of society in general and his school in particular. A person who exploits his political freedom to the extent that he ignores a law because he does not believe in it, or because he is ignorant of it is punished by the people expeditiously. A teacher who abuses his academic freedom to the point where he ignores the rules of his institution or the admonitions of his academic superiors cannot reasonably clamor for forbearance in the name of freedom. If a teacher chooses to profess beliefs or opinions which in the opinion of the administration of the school, previously expressed to him, may adversely affect the school and its program, he should resign or request a leave of absence until he can reconcile his views with those of the institution. This is common sense and little more need be said about it in this paper. The entire difficulty in regard to academic freedom is, in my opinion, one of personality, not of principle.

In its economic meaning the word freedom has undergone many vicissitudes. Phrases such as "free trade" and "free en-

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terprise" are exceedingly tenuous in their application. The word "free" has been found to have too many meanings for too many people, and no meaning for many more. Some men interpreted the word "free" in the phrase "free trade" to mean, for themselves at least, the right to exploit, control, or even to enslave others.

In every shade of meaning except one, the word "freedom" will be found to be conditional upon man himself. Man is a limited creature, and the more he ponders his limitations the more constricting they become. Freedom becomes a fiction; as empty of substance as a mirage. The concept of freedom stimulates the imagination of man, but it remains a dream. Because man is circumscribed in every aspect of his existence, he is unable to apprehend what freedom is or what it entails. Man has abused his powers of reason, speech and action and called it freedom. Man either tends to forget or is not always cognizant of the fact that he is chained irrevocably to the consequences of being what he is and therefore cannot ever be free.

We who are Christian in belief, have a deeper sense of perfect freedom than is generally acknowledged or even generally understood. Luther himself considered Christian freedom or liberty to be the central theme in his theological thinking. It is the realization and exercise of this freedom which is so necessary, especially at this time, to stimulate the workers in the field of education. I speak, of course, of the freedom from the consequence of self; the freedom which is ours through Jesus Christ, who perfects us in the atonement, and thereby makes us acceptable in the eyes of God. This sense of freedom is not to be taken lightly nor is it to be cherished selfishly. This sense of freedom carries with it a tremendous obligation to society at large and specifically to our students. This sense of freedom does not permit us to commit voluntary errors with equanimity but it constrains us to honestly examine ourselves that we may discover the errors of our ways; that the deficiencies we possess are acknowledged to ourselves, and corrective measures undertaken. We must refrain from criticism of others and turn the critical eye upon ourselves. This sense of freedom in Christ carries with it a

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feeling of love and respect for others. It is reasonable to expect a Christian teacher to practice charity and understanding in his relationships with other teachers and with his students. It is reasonable to expect a Christian teacher to consciously profess his field of knowledge with a certain greatness of soul. He will not think first and always of himself; he will not be selfish on the one hand nor over anxious to please the student on the other; he will not seek immediate reward for his efforts. The reward for teaching is the appreciation of the student and this is usually felt by the student only through retrospect. It often takes years before the student even begins to appreciate what you have done for him. A good teacher doesn't always aim to make or keep his students happy. A Christian teacher must have the faculty of looking beyond the immediate in order to bring his interpretation of the truth to others. When the power which is ours in Christ is fully realized we can look forward to the time when all institutions of higher learning in a Christian land will be guided by Christian principles. This is not overly ambitious for I dare say that there are many teachers in large state schools who feel as keenly upon this subject as we do who teach in a church supported college. I do not think that Christian education should be looked upon as something dispensed solely through the agency of church supported schools. It is a universal conception which I like to entertain. A student should be able to obtain just as sound a Christian education at the University as he does at Augsburg and we should strive toward that end.

Now, it seems to me that this is the significance of the word freedom as it is applied to Christian Education.

It is impossible to avoid the exercise of some sort of authority in education. We who teach must teach with authority. Our teaching must have purpose or it is nothing; and it cannot have purpose unless it is undertaken with an attitude of authority. The meaning of authority is clear, but what of its significance for us Every institution of higher learning has a mission to perform or it wouldn't exist, and the performance of its mission is its reason for continuing to exist. Some institutions impose a fixed curriculum upon the student in order to produce a certain type

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of mind in a trained body and thus they fulfill their mission. Such a school is the Military College or the Technical School. The faculty of such institutions resort wholly to authority almost to the point of regimentation. These institutions are training schools and should not be thought of as educational. A teacher in such an institution merely affirms that which has been previously demonstrated to be the best procedure to follow in a given situation. Little or no initiative is desired of the student and little or no evaluation is expected. The student learns by rote or is ignored; eventually he will fail and drop out. It is the easiest thing in the world to teach in such an institution because the authority of military rank is unquestioned by the student. The authority which comes from the possession of a technical knowledge which the student must learn or fall by the wayside is also simple to exert and offers little or no challenge to the teacher. The authority which a teacher of skills exerts is also easy to understand. The student must imitate or emulate the teacher until a behaviour pattern is learned or until certain muscular movements become mechanical. The student is not challenged to shift, cull, evaluate or question that which is offered. This is the relationship that is maintained between teacher and student in the transfer of all skills from typing to brain surgery. The authority of the teacher in education or training of this type is necessary and therefore is accepted as normal procedure by all. It could hardly be otherwise in this world where one generation must pass on to the next all of the skills and techniques it possesses if the civilization of which we are a part is to continue.

The word authority has a special significance for us, however. We who teach in a liberal arts college like Augsburg must give this word a great deal of thought. Our authority, in the final analysis, is from God, but we cannot abuse this authority by using dictatorial methods to accomplish our mission in Christian education. We cannot command belief nor could we expect the student to respond favorably to an arbitrary attitude on the part of the teacher. If you will consider your own reasons for being here you will find, I am sure, that you were persuaded or led at sometime in your life, but that you were never commanded

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or coerced in any way. The proper time for the inculcation of dogma is after the student has been persuaded that he believes what we teach. The student who is properly exposed to dogmatic method has already professed his desire to teach the same belief that you teach. The authority which we exert in the classroom must be spontaneous; it must transcend the purely physical and mental sources. Our authority as teachers of Philosophy, History, Language, Literature, Books of the Bible, Anatomy, Chemistry, Zoology, Business, etc. stems from something more than superior knowledge or prestige of family name. Our authority, however, must have a substructure, and it is this which I would emphasize in this paper. The authority of a Christian teacher lies in his reverence for the subject matter he professes and in the deep respect he feels for his students as individuals.

Respect for the student means that the teacher has an honest and sincere desire to help the individual develop to full mental stature. He will never think of his students collectively for each one of them is a different and separate entity. The teacher who is thus respectful becomes conscious of his responsibility to each student. The student in turn will be quick to perceive the interest and respect of the teacher and from that moment real authority in the classroom will be exercised by that teacher. The Christian teacher has no desire to mold the student. God is the potter, not the teacher. We can aspire to become suitable instruments of God's power but we can never usurp that power. The student must be challenged to observe and literally inspired to accept that which you profess. The Christian teacher will be suspicious of students who are prone to accept everything without question. He will feel that there is something missing in his relationship with such students. He will try to discover what is lacking in his teaching. A student must be led to examine his own thinking. If a student can discover why he thinks the way he does he will begin thinking the way he should, but think he must, or the teacher has failed in his efforts to help him. The teacher has not exercised the privilege of his authority.

Reverence for what he professes is the outstanding characteristic of a Christian teacher. His authority stems from his rever-

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ence for that which he feels to be right and good, not from that which he knows to be certain, for he is certain of so little of what he professes if he is honest with himself. As we have said, authority which stems from the prestige of rank or from the possession of a technique or skill is of necessity and is easy to exert in the classroom, but the authority which is exerted because of reverence for that which is professed is not easy to exert nor is it simple to understand. The authority thus exercised is not even an affirmation of what you believe to be the truth but is more in the form of a presentation which challenges and convinces. It must be exercised carefully and wisely. It must be a form of inspiration in action. Whenever authority of reverence is exerted, the student leaves the classroom knowing that he has received some intellectual or spiritual insight which he did not possess before. The student must feel that he is growing intellectually or spiritually. If the student does not develop in this way, his time is being wasted and largely so by teachers who do not enjoy the privileges of teaching; teachers who do not exert the authority of reverence.

The great privilege the Christian teacher has can best be illustrated by the story of the aged philosopher who was asked what he thought man's greatest deed in this life could be. He replied that if a child should ask of you the way through life and you are able to raise him up and point out the path that he should follow, that would be the greatest deed a man could do in this life. It follows that the greatest joy a man could have in this life would be to watch the child confidently follow the path which he had pointed out.

Now, it seems to me that this is the significance of the word authority as it is applied to Christian education.

It remains for us to reconcile the two terms. The freedom which you possess through the atonement of Jesus Christ is perfection in the eyes of God. Your faith makes this a certainty. From the certainty of your freedom springs the authority you possess as teachers. Freedom requires earnest self-examination and self-examination generates the authority of reverence.

NINE IMPERATIVES FOR COLLEGES

1. Colleges and universities must contribute all within their power to the national welfare. Defense requires leadership and technical abilities, and our expanding economy is dependent upon the new wealth created by college trained men and women.
2. Through trustees, teachers, students, alumni and friends, educational institutions must stress basic values. Among these basic values must be an emphasis on sound and equitable tax policies. All must unite to fight inflation.
3. Colleges and universities must make critical examinations of their academic programs and of their plant operations; and they must effect at once all possible economies.
4. Institutions of higher learning must cooperate more effectively with one another, giving up some of their duplicating and academic luxuries. Such movements as Oak Ridge Institutes of Nuclear Studies, the Midwest Interlibrary Center, the Farmington Plan for purchase of books, and the Southern Regional Plan for higher education should be encouraged.
5. Colleges and universities and accrediting agencies should re-study quantitative standards, particularly those measured in dollars, as a basis for accreditation.
6. Educators must plan to avoid the extremes of trailer camps, with their inadequate facilities, and lavish, collegiate-Gothic buildings, with furnishings more luxurious by far than needed for the task in hand,
7. Regardless of endowment earnings, annual gifts from alumni, friends, and corporations can and must be increased substantially. It must not be assumed that the days of big gifts are over.
8. Colleges and universities must ferret out and enroll more qualified students; improve their holding power through superior instruction, loan funds, through work-study opportunities when feasible; and they must maintain even higher academic standards.
9. Every institution must perfect a continuing program of public relations, one which will convince constituents of the indispensability of the institution.

President David A. Lockmiller
University of Chattanooga, in *Trustee*

Cornerstone of a Christian Faculty

HENRY S. EVANS

WHEN Dr. Bernard I. Bell analyzes the relationship between our culture and our educational processes, he claims that our education does not produce culture, but rather, it is our culture that determines the kind of education we provide. A culture which worships possessions, pleasure and power, demands of its educational system that it teach how to gain possessions, that it furnish amusement for pleasure seekers, and that it make them powerful so that they can get their way, if necessary, through coercion.

Is Education Per Se The Answer?

Now, if education stands in that relationship to our culture, if education does not determine the kind of culture we have, what does? What will raise our culture to higher levels? Dr. Bell says, "Train up a generation of craftsmen, who will take pride in doing whatever has to be done as beautifully as possible and have fun while doing it; who will also live by a spirit of love, a spirit of giving out whether there is any return or not." He says, "These are the things we ought to be giving the children in our schools, but how can we give them when the children come from a civilization that does not believe in them?" What will make us take greater pride in our craftsmanship? What will make us want to live more by the spirit of love? What impelling motive, what vital incentive can we inject into our culture and into ourselves, to make us desire earnestly these better things?

Is Easily Professed Religion The Answer?

Some folks stand up and say, "Jesus is the answer," and it seems as if almost everyone agrees with that, even while meaning a great many different things by it. But if anyone thinks it is a simple, uncomplicated answer, as some say, "just as easy as opening a door," he just does not know what he is talking about. Nineteen hundred years of human experience show that this is just about the most difficult answer ever given to the world's problem.

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It has always meant rebellion against the status quo. It has always meant a courageous and oftentimes costly refusal meekly to conform to the existing pattern of our culture.

The tragedy is that too many of us react to that answer with our emotions, with the heart, and we are not willing to buckle down to the difficult and sometimes painful task of reacting to it with the mind, with all our understanding. The emotions simply are not able to withstand the constant assault of the "animal" attractions of the world about us. That is why we profess some high principle, and profess it sincerely, and then carelessly fail to practice it. That is why parents often assume that they are religious, that they love God and are acceptable to him, if they go through the motions of supporting the church, either by their own attendance on its services or sending the children to Bible school, all the while living so carelessly that the children conclude that it is all just a sort of meaningless game that people play for a couple of hours on Sabbaths when there is nothing else to do, and they feel like it. That is also why some people are always quoting easy platitudes about being saved, yet all of the while living mean, self-centered, unattractive lives that repel those about them.

Is Christian Culture The Answer?

Define what you mean by "being a Christian," and if you find it an easy program, your definition is all wrong. Define what you mean by "walking in his steps," and if you find that easy, they are not his steps you are walking in. Nor is "being a Christian" a goal that one can reach, such as "being forty," and then rest on his laurels. It is a constant struggle against the age-old drag downward. It is a race that goes on and on. It is a "fight" in which one may win or lose an occasional round, but in which the decision is not made until the end.

Our culture is not Christian — far from it. Always we have to resist its downward pull, and try, by any means, to raise it to a higher level. It is our contention that the Christian faith, intelligently, and honestly, and earnestly practiced, is the greatest help of which we know at present. Only we must not insist that everyone practice it our way. We must not try to coerce other people into agreeing with us, completely and in every detail, and even into

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using our peculiar religious terminology. At the same time, we should be determined and able to give convincing reasons for the faith that is in us. Dr. Harold A. Bosley, in a recent book, speaks of this determination and ability to give a reason for the faith we cherish, the cause we serve, the goals we seek, as a most important token of maturity in religion. As professors, or followers, of the Christian religion, we should be prepared to present its intellectual passport to anyone at any time. That is why we need to know the fundamentals of our faith, and the facts on which those fundamentals rest, and the reasons which have woven these facts into the Christian way of thought and life.

"Jesus Christ Is Chief Cornerstone"

The gospel, "Jesus Christ, the chief cornerstone," is the foundation of the church as we know it. Its pulpits have unfailingly proclaimed the message, "Other foundation can no man lay." That seems clear and simple enough to us, but, more than anything else, that is what differentiates Christianity from all other religions. For there are other religions that believe in God, although with a variety of meanings as wide as the earth; but the Christian religion alone, consciously and deliberately, makes Christ the central fact in faith and life.

Anyone who makes a Christian profession, or earns his livelihood in a Christian institution, should seek to discover the salient facts about the life and teachings of Jesus, and what beliefs about him can and must be based on these facts. The question is now, "What would we like to believe about him?" "What must we believe about him in order to be true to well-established facts regarding his life and teachings?"

Jesus' Methods Called Ideal

Jesus combined logical reasoning with an active imagination. He said: "Consider the lilies . . . the birds of the air . . . Think about them! Now, if God cares for them, shall he not much more provide for you?" Again he said: "What one of you having a hundred sheep, if he lose one of them, does not leave the ninety and nine and go after the one that is lost?" "Is not that sensible and reasonable?" he asked them. Well, in the same way, "there shall be joy in heaven over one sinner that repenteth."

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Jesus used what we fondly call scientific methods. Modern psychologists perform wonders in dealing with complexes, in freeing people from fears and delusions and guilt. That is what Jesus did for the people who come to him, demon-haunted, paralyzed, palsied, when he said to them, "Your sins are forgiven." He let the healing sunlight of peace down into the twisted, gloomy depths of the mind, and the person was himself again. Again, every physician knows that faith in him, in his healing drugs and methods, accomplishes wonders in his patients. Jesus knew that, too. He said to those who came to him for help, "According to your faith, be it unto you."

Jesus Said, "Ye Must Be Born Again"

Furthermore, psychology says: One who would really live must be born again out of childhood into adolescence, out of youth into maturity, out of the vigor of free manhood and womanhood into the spiritual ripeness of old age. Centuries ago, Jesus said, "Ye must be born again." Finally, we say it is modern pedagogy to teach with the aid of pictures which stimulate and enlist the aid of the imagination. And yet, long ago, the people of Palestine had eternal truth flashed home to them in living pictures: "A sower went forth to sow . . ." "A certain man had two sons . . ." "A shepherd lost one of his sheep . . ." "The kingdom of heaven is like a tiny seed growing into a great tree..." Yes, Jesus used methods we call modern and scientific.

Dr. Bell, to whom we have already referred, defined an optimist as one who knew all the facts, and was not afraid to face them, but who also had something else to help him evaluate and understand the facts. No greater optimist about man and his future ever lived than Jesus. He had a tremendous confidence in human capacity, human integrity — a confidence that is either appalling or divine. He touched 11 uneducated peasant friends of his, and said to them, after an amazing demonstration of his power, "Greater things than these shall ye do." He believed that one human spirit outweighed in value the world and everything upon it and within it, so that, when one wayward child among the millions of humanity turned homeward, it made the angels sing.

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Jesus Planed Progress In Terms Of People

We dream of progress in terms of material possessions and creature comforts; he dreamed of progress in terms of freedom from petty conceptions of nationality and of race, in terms of a brotherhood in which he who serves is most honored, in which all laws and rules are outgrown except one rule, and that a golden one. If, in this optimistic age, we find that he outhopes, outdreams us; if in many ways our newest and most admired methods are but rediscoveries or techniques he used; if in our modern science, with its eager hunger for truth, its reason stirred to flights of imagination, we are only growing up into the mind of Jesus, there is only one possible conclusion. The goal which was set before the church 19 centuries ago, "Unto the measure of the fulness of the stature of Christ," still stands unchallenged by human achievement. The modern world does not need another master, but the structure of faith which we build desperately needs him as its cornerstone.

(from *Faculty News Bulletin*, 1950-1951)

AN ESSAY ON GIVING

Does the Bible mean "just gently requested," when it says, "For unto whomsoever much is given, of him shall much be required"? Should we give as we want from our pockets? No. That is not what the Bible says. It shall be required, whether we like it or not. And if we don't give generously to build society, it shall be taken from us—and also the destruction of it. We may not like it, but there it is. That's one of the things the Bible is. It's a lab manual. If you follow it, if you test it, you will find it is true.
—Walter H. Judd, *Representative in Congress State of Minnesota*

